

OUR NEW TREASURER, MR. GEORGE GORDON KING



# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

VOL. LXXIV.

October, 1909

No. 10

## THE PROGRESS OF THE KINGDOM

MR. KING'S election as Treasurer of the Board of Missions was a foregone conclusion after he expressed his willingness to accept the unanimous nomination of last June.

*George Gordon  
King, Treasurer*

It is none the less a

pleasure to record it, and at the same time to express the opinion that a worthy successor has been found to the late George C. Thomas. Mr. King was elected to the Board by the General Convention of 1901. That Convention marked a turning point in the Church's conception of and attitude toward her Mission. During all these eight years Mr. King has given steady and intelligent service to the cause. Frequently he has declared that his membership on the Board was one of the greatest honors and privileges of his life, because it opened the door to real and effective work on behalf of men. Mr. King belongs to the Diocese of Rhode Island and has represented it in three General Conventions. He is a warden of Trinity Church, Newport, and has been identified with all the recent advance movements in the parish and diocese. As diocesan treasurer for the M. T. O. he led the laymen of Rhode Island to take a place high on the list of offerings. As was the case with Mr. Thomas during the last years of his great service in the treasurer'ship, Mr. King is not subject to the

exacting requirements of active business. Nevertheless his responsibility for large and important interests bring him into intimate relations with business life. While living in New York during the winter Mr. King is identified with the Church of the Incarnation, and there, no less than in Rhode Island, gives himself to the Church's service. He plans to return to New York much earlier this year than usual in order that he may from the start devote much attention to his new duties. He hopes to have an office at the Church Missions House and to spend certain time there each week. Needless to say, a warm welcome awaits him from the other officers, who look forward eagerly to the many opportunities for conference and co-operation such an arrangement will make possible.

THE entire Church has waited, with an interest never before manifested, to hear the results of missionary giving during the last fiscal year.

### *The Receipts of the Year*

After the death of  
Mr. George C.

Thomas the proposal was made that, as a recognition of his noble service to the Church and the missionary cause, a general effort be made to give the apportionment in full. This motive no doubt contributed largely toward the encouraging result achieved. When the Board

met on September 28th the Assistant Treasurer was able to announce that the deficit, which in April Mr. Thomas had feared would amount to \$230,000, had been cut down to \$33,000; that 700 parishes had contributed which had not done so in the preceding year; that forty-seven dioceses and districts—including two of the largest, New York and Massachusetts—had for the first time completed their apportionments; and that the total increase in all offerings amounted for the year to \$125,000.

But why is there still a deficit of \$33,000? That does not sound like success. This view of the matter will be changed when it is understood that last September there was a deficit of \$48,500 carried over from the previous fiscal year, so that the Church this year has actually supported her entire work and given some \$15,000 upon the inherited deficit. This therefore marks a real advance—the beginning, let us hope, of such a self-respect as will forbid that the Church shall ever again permit her Mission to be hampered by lack of means for its prosecution, or to be burdened by a growing incubus of debt. Such a victory over adverse circumstances could only be won by the united effort of clergy and people. It would be inspiring if we could know the full measure of love and self-denial expressed by the offerings of the past year. But love and self-denial might have found but limited expression had it not been for the fine spirit of co-operation with the Board of Missions shown by bishops and parochial clergy throughout the country. The Board realizes this so fully that it claimed the privilege of recording the fact in the resolutions printed in the report of the meeting on September 28th.

THE Church in the Diocese of Long Island is bereaved in the loss of Miss Mary Rhinelander King, of Great

### *A Good*

### *Woman's Gift*

Neck, for many years one of its leading Churchwomen, abundant in good work and generous in her benefactions.

Nor was her interest bounded by the limits of her own parish or diocese. She was always a friend and helper of the larger campaign of the whole Church, as well as of public charities and philanthropies.

That she desired to have her deeds live after her and her influence continue as a power for good, is evidenced by the disposal of her great estate. A considerable portion of it passes to the Board of Missions. Two funds, one of \$20,000, another of \$10,000, are to be held as an endowment for work among colored people; \$10,000 is given to the Bishop of Alaska and \$3,000 to the Bishop of Oklahoma for the work in their respective fields; and \$2,500 for a scholarship at Anvik, Alaska. Valuable property in New York is given to the Board of Missions for endowment, and the homestead estate at Great Neck will ultimately come to the Board, which is also made her residuary legatee. In addition to these gifts for missions, about \$100,000 is distributed for special funds and institutions.

This remarkable example of a deep sense of Christian stewardship might well be seriously considered by other Churchmen and Churchwomen of wealth and opportunity. Great as are the good results wrought by many a bequest to secular institutions, surely nothing ought to appeal so strongly to the Christian and the Churchman as the setting forward of the kingdom of righteousness, which we believe to be none other than the Kingdom of Christ. Did we, by our deeds in life and our bequests in death, act upon the faith which we profess, how different would be the history of the world and the condition of humankind!

### *Another Notable Gift*

At its September meeting, the Board of Missions learned of the bequests of its late Treasurer for the cause he had so devotedly served. By his will \$100,000 was added to the endowment fund to be used for general purposes; \$15,000 was given to be used as might be



deemed desirable for increasing the knowledge of, and contributions to, missions in the Sunday-school; \$50,000 for increasing the efficiency of the work of the Board of Missions. Also the income of a trust fund of \$20,000 is to be paid to the Board, and an additional \$25,000 is set apart, the income whereof is to be used for the increase of the Lenten missionary offering of the Church of the Holy Apostles, Philadelphia, and its two chapels. To summarize: something over \$200,000 was left by Mr. Thomas, in one manner or another, which will be available for the work to which in life he gave himself so generously.

It was also made known at the same meeting of the Board that Mrs. George C. Thomas desired to give the sum of \$100,000 to constitute a memorial to Mr. Thomas, the income to be used to meet current appropriations.

### Increased Endowment

The announcement  
of these generous  
gifts for the  
Church's mission

work may perhaps awaken in the mind of many people an idea that the resources from this quarter are becoming so great that a very large proportion of the mission work may be provided for by the interest received, and therefore that even larger offerings from congregations are not necessary. In this connection it is sufficient to point out that the income of all endowments now in hand which apply on appropriations, including those mentioned above, or from any future legacies of which there is now any knowledge, would be not more than \$100,000, while the present appropriations of the Board of Missions amount to \$1,100,000. To this the sum of \$54,500 was added by the Board at its September meeting.

### A Step in Advance

The Board of Mis-  
sions plainly has no  
doubt that the  
Church expects

it to follow an aggressive policy of leadership. It so interprets the noble awakening of interest and increase of

gifts which have occurred during the last few months. The Church wishes this great work to be carried forward wisely, aggressively, and to a successful issue. To accomplish this of course more money must be spent each year. The price of success is always larger opportunity to serve. That demands upon us are increasing simply means that we have rendered service sufficiently worthy to create demands. Therefore at its September meeting, cheered by the response from the congregations of the Church and the announcement of the generous gifts mentioned above, the Board did that which it has long contemplated and voted to increase the appropriations for work among white people in the United States by the sum of \$25,000, and among the Negro people by \$29,500, making a total increase of \$54,500.

We believe that the Church will approve this forward step and that it will go far to show that the interests of mission work in our own land are quite as much the Board's concern and have an equal amount of its sympathy as those of the work abroad. It is our conviction that the parishes and missions which have made so good a record in their giving will look upon this act of the Board as a fitting recognition of the needs of the work which lies at their doors and must be done by them and their neighbors.

THE death of Mrs. Schereschewsky on August 20th was noted most briefly in our September issue. At that

time only a cable-gram had been received. It is not fitting that one who

has served the Church so loyally and faithfully should pass from us without fuller recognition of her worth. Mrs. Schereschewsky, then Susan M. Waring, went to China as a missionary in 1867, and from the beginning rendered devoted service. After two years she became the wife of Bishop Schereschewsky and a true helpmeet in all respects.

Through the long years of his practical helplessness she supported and cheered his efforts at translation, a considerable measure of whose success was no doubt due to her devoted co-operation. Since the bishop's death she has lived quietly in Japan with her daughter. Bishop McKim writes concerning her:

"Mrs. Schereschewsky was one of the noblest women I have ever known. Her life in Tokyo has been a blessing to many, and to me one of encouragement and inspiration. Although nearly blind for the past seven years, she never allowed her interest in all good things to lapse, and one was always sure of her presence at every service in the church. She lived close to God and one may reverently believe that the smile which illumined her face at the end was the reflection of the Light that beamed upon her in benediction and welcome from on High."

NEW YORK and Massachusetts gave more than their apportionments for the fiscal year which ended last month.

*New York,  
Massachusetts  
and  
Pennsylvania*

This is the first time they have succeeded in doing this. Pennsylvania has always done so. It is therefore possible to say that the three largest dioceses in the Church have claimed the privilege, rightfully theirs, of leading the Church in work on behalf of the nation and of the peoples beyond the seas. This example will certainly stimulate other smaller dioceses and will give confidence to their effort to reach a similar standard.

The apportionments of the three leaders for the year 1908-09 were:

New York.....	\$131,100
Pennsylvania .....	89,000
Massachusetts .....	34,700
	<hr/>
	\$254,800

This is roughly two-fifths of the total, \$657,850, apportioned among all the dioceses.

The total of communicants in the three dioceses is 182,000, or rather more than one-fifth of the communicants of the entire Church. Doubtless the people of these three dioceses, as they come to know more in detail the conditions obtaining in other dioceses, especially in the Mississippi valley and certain parts of the South, will gladly offer to provide for a still larger proportion of the Church extension budget. Next year we shall hope to report that Connecticut, Long Island and Newark, the next three dioceses in point of size, none of which has yet given the full apportionment, have followed the lead of New York, Pennsylvania and Massachusetts.

CAN the Christian laymen of the entire country be brought to recognize America's religious responsibility for the world? This question the Laymen's Missionary Movement proposes to answer in the

affirmative. As one stage in the necessary campaign of education, there will be held during the autumn and winter of 1909-1910, in about seventy-five of the leading cities of the country, a series of laymen's conferences and conventions, culminating in a national missionary congress in Chicago May 3d to 6th, 1910. It is expected that fully 100,000 men will attend these seventy-five conventions. They will be asked to consider such questions as these: "What is America's share in the evangelization of the world?" "What is meant by evangelization?" "How is it to be done?" "Why is it a responsibility of the men?" "What can the individual man do?" "How can congregations be organized for effective work?" On one of the afternoons at each convention the men present will gather in groups to consider the work of their respective communions and their relation to it.

The Laymen's Missionary Movement is not an administrative body. It gathers no funds for the mission field; it



sends no missionaries. Its one purpose is to rouse the men of every Christian body to throw themselves heartily into the work of making our Lord known everywhere, and to do it through the constituted channels of the body to which they belong.

On several occasions the Board of Missions has expressed its appreciation of the purposes and plans of the Movement and has called upon the laymen of the Church to coöperate with it. In order that Churchmen throughout the land may share worthily in the coming campaign the Board, at the request of a few men, has approved the formation of a "Laymen's Committee of One Hundred," and has asked its secretaries to coöperate with the campaign plans in every possible way.

### *What Canada Has Done*

Will anything worth while result? That remains to be seen.

But it may be confidently asserted that what Canadian laymen can do, American laymen can and will do. A men's missionary convention was held in Toronto last spring under the auspices of the L. M. M. To-day, the men of Toronto are enlisted in the work of Church extension in the Dominion of Canada and beyond the sea as never before. The enterprise has become real and vital to thousands of them. They are swinging their congregations into line; they are changing the attitude of indifferent because hitherto uninformed friends. They are projecting the power of Canadian manhood into all the world. And they are giving their money. These Toronto men found that all the congregations of the city were giving something less than \$150,000 a year for work at home and abroad. They declared that \$500,000 would be a reasonable standard to aim at. They carried the matter into their congregations. The result has been inspiring. The full amount may not be realized this first year, but a great advance will be made. One business man declared that having acquired a reasonable com-

petence he proposed in future to devote all his earnings to the work his own church is doing in the mission field. The Anglican laymen have worked to such good purpose that the Anglican congregations will give in this first year almost as much as the city congregations of all names formerly gave.

### *The Present Call to Men*

So much for giving men a great objective, and calling upon them to attain

it. Our laymen must be helped to see in the Church's Mission the greatest enterprise in the world. Its difficulties, its needs, its splendid scope must all be set forth. Men are not attracted in these days by easy tasks and narrow endeavor. They are conquering continents and building empires. Deserts cannot daunt them, nor mountains turn them back. They are making of the world a neighborhood. The call to the still harder task of making the world a brotherhood will not go unheeded. Therefore, earnestly and confidently "the Laymen's Missionary Movement appeals to the manhood of America to discover and to discharge its full measure of Christian responsibility. Christian men must recognize the trust committed to them. We call upon the men of this nation, especially those who are busiest and most responsible, to put first things first, and so to adjust their affairs as to be able to take their full share in the effort to bring the impact of united Christianity to bear upon the conversion of the world. What God commands us to do, He has promised to fulfil in us through our obedience."

MORE than thirty years ago a number of Chinese were sent to this country, under the oversight of Dr.

### *Chinese Students in the United States*

Young Wing, to be educated in our schools and colleges. A wave of reaction in China led to the

recall of the young men before the completion of their course of study. For a



long time little use was made of these American-trained men, but now, in the general reform movement in China, they have risen to positions of prominence and influence. China has discovered the value of Western education, and is trying the experiment on a much larger scale than formerly. Over five hundred young men and women are now in this country, studying in our schools and colleges, and each year sees an increase in the number. Recent advices from Peking tell us of forty-seven other Chinese to come to this country, in charge of H. E. Tong Kaison, one of the students who came in the first educational mission. Those who are in this country have formed an alliance, have begun the publication of a monthly magazine, *The Chinese Student*, and hold annual reunions during the summer vacation. One hundred and forty young men and ten young women met together this year at Colgate University, Hamilton, N. Y. Of the number, eighteen were former students of St. John's, Shanghai. Their sessions lasted from August 24th to August 30th. Among those who were invited to give addresses were Dr. W. W. Yen, secretary of the Chinese Legation at Washington (formerly a professor at St. John's), Professor J. W. Jenks, Cornell University, and Dr. F. L. Hawks Pott. The latter spoke on the present situation, and the greatest need of China.

The St. John's students have formed a club known as the St. John's Club. Immediately following the conference, the annual meeting of this organization was held. Dr. Pott was present, and had the opportunity of discussing with his old students the special problems connected with the work of St. John's.

The Christian Church undoubtedly has a great opportunity of bringing these picked young men and women under the influences of Christian thought and life while they are studying in this country, and thus fit them to be in the best sense leaders of the new China, and the apostles of light and truth to their countrymen. Will our people try to give these visitors a worthy view of American life?

FROM September 13th to 19th, a conference dealing with the countries of the Far East was held at Clark University, Worcester, Mass.

### *A Conference on the Far East*

The first part of the week was devoted to conditions in India,

Japan, Korea and the Philippines; and the latter part entirely to the situation in China. Among those who delivered addresses and read papers were many who had resided a long time in the East as missionaries, representatives of the United States Government, and commissioners of the Imperial Chinese Maritime Customs. The report of the papers and addresses when published will be a valuable contribution to our knowledge of the Far East. This conference was significant for many reasons. In the first place it marks the increasing interest felt by the people of the West in the future of Oriental nations. The "Eastern Question" no longer means the fate of the Ottoman Empire, but the problems connected with China and Japan. The battle of the Sea of Japan, or the Straits of Tsushima, has entirely shifted the centre of interest. Ten years ago such a conference would have been impossible, but now it is attended by large audiences, and the papers and addresses are followed with close attention. We are realizing that the future civilization of the world depends to no small extent upon the trend taken by the ancient civilizations of the East. All who took part realized that a large responsibility rests upon our country. It was assumed as a matter of course that it is our duty to extend a helping hand, and to encourage these countries in their reforms, and in the introduction of a more enlightened civilization. The attitude was missionary and philanthropic. Nothing was said about the exploitation of these countries for our own benefit. It is reassuring to find American life thus expressing itself. Such a conference will help not only in the dissemination of information, but also in increasing the missionary spirit of the Christian Church.



BISHOP SPALDING, of Utah, is trying an interesting experiment on the Pacific Coast. It is the outcome, in

*The Pacific  
Coast's  
Middle West*

part, of a conviction expressed by the bishop and, in part, of a suggestion made by the council of

Department VIII when it met last May in Spokane. Bishop Spalding's conviction may be put in this way: "The statement is sometimes made that the Church on the Atlantic seaboard failed grievously, especially during the fifty or sixty years following 1825, to give aid to the young and weak dioceses and parishes of the Middle West. If a more sympathetic and helpful attitude had been taken by eastern Churchmen the religious history of the region between the Alleghanies and the Mississippi River might have been vastly different. Let not the Church on the Pacific coast, strongly established in great centres like Seattle, Tacoma, Portland, San Francisco and Los Angeles, neglect its 'Middle West'—roughly the region west of the Rocky Mountains and east of the Cascades and the Sierras—as the Church on the Atlantic coast neglected its Middle West." The suggestion of the Spokane council was expressed in a message to the Board of Missions asking that since, in the opinion of the council, there is much wealth in the hands of Church people in Department VIII which might be available in the Church's service if the need for it were effectively presented, the Board should endeavor to send occasional deputations of clergy and laity to reinforce the effort of the local leaders to enlist their people whole-heartedly on behalf of the Church's Mission. The Board of Missions has not yet been able to act upon this suggestion, but Bishop Spalding, with the hearty co-operation of the bishops on the Coast, has been acting upon his conviction. He is to spend some weeks telling of the Church's progress and opportunities in the Pacific hinterland in general and in Utah in particular. The plan is wise and statesman-like. The generous-hearted and en-

terprising people who are building and rebuilding communities that are the wonder of the world, will surely accept heartily the opportunity of furthering the immensely important work of the Church in Nevada, Utah, Idaho, New Mexico and Arizona. On the other hand, the Church people of the Pacific coast will find their lives stimulated and enriched, as have the people on the Atlantic coast, by the visits of a pioneer whose life is an example of high endeavor and useful achievement.

*The Pacific  
Coast's  
Far West*

During part of the winter, too, the Church on the Coast will have the opportunity of meeting

and hearing her worthy representative in the Orient, the Rev. John W. Nichols, son of the Bishop of California. Mr. Nichols has recently returned from seven steady and fruitful years of service in the District of Shanghai. Like every worker from the field he comes home with the burden of a great need pressing upon him. Instead of spending his furlough in real recreation of mind and body to fit them to stand once again the effects of immersion for several years in a non-Christian environment, Mr. Nichols begs to be allowed "to take to the road" that he may try to secure the \$20,000 needed for the erection and equipment of a school for catechists. The imperative necessity for this we shall not enlarge upon now. Everyone knows that China must be evangelized by the Chinese and that the best service the foreigner can render is to train and direct these helpers. The American missionaries are the corks to float the Chinese net. The net needs enlarging. The school for catechists is one way of doing it. People in the eastern dioceses will not be deprived of the privilege of helping in this enterprise, but for the present Mr. Nichols proposes to ask the co-operation of the people to whom now he especially belongs. We shall watch the effort of Bishop Spalding and Mr. Nichols with great interest and large expectations.

# THE SANCTUARY OF MISSIONS

## ST. LUKE

WHAT thanks and praise to  
Thee we owe,  
O Priest and Sacrifice divine,  
For Thy dear saint through whom  
we know  
So many a gracious word of  
Thine;

Whom Thou didst choose to tell the  
tale  
Of all Thy manhood's toils and  
tears,

And for a moment lift the veil  
That hides Thy boyhood's spot-  
less years.

And still the Church through all her  
days

Uplifts the strains that never  
cease,

The blessed Virgin's hymn of praise,  
The aged Simeon's words of peace.

O happy saint! whose sacred page,  
So rich in words of truth and love,  
Pours on the Church from age to  
age

This healing unction from above;

The witness of the Saviour's life,  
The great apostle's chosen friend  
Through weary years of toil and  
strife,

And still found faithful to the end.

So grant us, Lord, like him to live,  
Beloved by man, approved by  
Thee,

Till Thou at last the summons give,  
And we, with him, Thy face shall  
see.

—*Archbishop MacLagan.*

## THANKSGIVINGS

"We thank Thee"—

That the ministry of healing  
which Thou didst begin on earth,  
and which was exercised by Thy  
servant and evangelist, St. Luke, is  
still carried on in our Christian hos-  
pitals at home and abroad.

For the greater liberality with  
which Thy people have given of  
that which Thou hast given them  
for the extension of Thy Kingdom  
and the salvation of mankind.

For the ten years of leadership  
and service given by the retiring  
General Secretary.

For the memory and achieve-  
ments of Henry Benjamin Whipple,

first bishop of Minnesota. (Page  
854.)

For the protection Thou dost ex-  
tend to Thy servants in their hour  
of danger. (Pages 874 and 879.)

For the way in which Thou dost  
still work with Thy servants, wit-  
nessing in the hearts of men to the  
truth of Thy message.

For the gifts of Thy faithful ser-  
vants toward the carrying on of the  
work which in life they loved so  
well.

## INTERCESSIONS

"That it may please Thee"—

To bless the ministry of physi-  
cians and nurses everywhere, es-  
pecially in the missionary hospitals  
of Thy Church. (Pages 858 and  
872.)

To bless for large and useful ser-  
vice the new treasurer of the Board  
of Missions.

To have mercy upon the peoples  
that have not known Thee and bring  
them speedily to the understanding  
of Thy truth. (Page 866.)

To cheer and sustain the chil-  
dren of the Church who are scat-  
tered abroad as sheep having no  
shepherd.

To deepen in the hearts of all Thy  
people a sense of their privilege in  
sharing by gifts and service in the  
extension of Thy Kingdom.

To arouse the men who bear Thy  
name so that they may realize their  
allegiance and render Thee loyal  
service. (Page 842.)

## PRAYER

### FOR PHYSICIANS AND NURSES

O LORD, the Healer of all our  
diseases, Who knowest how  
the sick have need of a physician;  
bless with health both of body and  
soul all doctors and nurses whom  
Thou hast called to be sharers in  
Thine own work of healing, that  
they may learn their art in depend-  
ence upon Thee, and exercise it al-  
ways under Thy guidance and to  
Thy glory; Who livest and reignest  
with the Father and the Holy  
Ghost, one God, world without end.  
*Amen.*



# A FINAL MESSAGE FROM THE GENERAL SECRETARY

IN January, 1900, I asked for the good will and coöperation of the American Church in the work that, with others, I had been appointed to do as Secretary of the Board of Missions. After almost ten years I am writing again to thank those who have made my term of service a constant source of joy and satisfaction, not only for their good will and coöperation, to which is due chiefly whatever has been accomplished by the Board in those years, but for the confidence which has been generously bestowed on us all while we worked, and the patience with which the Church has borne our shortcomings. Without these we would have been powerless to serve. Having these the officers of the Board may well be envied by all on account of the rare privilege which serving in this place has been to them.

With so keen appreciation of all that has been done for us to make our work light and efficient, it is the greater satisfaction to be able to say to the Church that the outlook affords abundant cause for hope and confident expectation of greater things to come.

The past ten years have been notable in the Church's life. They constitute, as it were, the first decade of its realization of itself and its mission. During its first centenary of life the American Church had a tremendous work to perform in providing for its own maintenance. And the obligation to establish itself throughout the land involved a task that was well worthy of its best endeavor. During these years there was never absent that mark of its divine origin which compels it to interpret the revelation of the Father to those who have not known Him, so that in spite of the burdens it was compelled to bear in its day of small things, it was represented in unoccupied places in our own land and beyond the seas by those of its

servants the record of whose lives will cast lustre on its history to the latest generation.

Yet in those years the solidarity of the Church had not been conspicuous, and the realization of itself as one body, whose mission it is to fill the earth, could not in the nature of the case be clearly emphasized. With increasing vigor came clearer apprehension, and from time to time signs began to be observed that the Church was getting ready to rise in its might to accomplish the great work that challenges its endeavor.

It were interesting to note these signs did space permit. We must be content with the first definite act which showed the Church's consciousness of its oneness and of its mission. It was a little thing, scarcely noted at the time, but being of the truth it was as a very little seed which growing is about to become a great tree. At the General Convention of 1901 in San Francisco, a resolution introduced by the Bishop of Montana was unanimously adopted, by which it was ordered that the amount of money needed to meet the appropriations for the work intrusted to the Board of Missions should be equitably apportioned among the dioceses and missionary districts. Thus was the principle underlying all the Church has to do clearly recognized, and from that day the consciousness of its oneness in life and mission has been growing more and more apparent. This has been shown in many ways, not only in the increasing sense of responsibility exhibited by the whole body for the development of the weak places in our own land, but in the rapid development of its branches planted in new lands, made possible by steady increase in offerings of lives and treasure for the work's prosecution.

Still other signs of this added strength might be noted in the constantly in-

creasing catholic spirit shown in the work of the Board's auxiliaries. The Woman's Auxiliary, which has rendered service whose nature the Church can scarcely realize, becomes every year more solicitous in its endeavor to make the Board's work effective, while in the Sunday-school Auxiliary—that most delicate instrument the Church has to work with, because the future depends on the children's right development — there seems to be an ever-increasing sense of responsibility to make the children understand that offerings are most valuable when they are the expression of intelligent devotion and the result of desire to serve.

To these may well be added the signs of increasing life manifest everywhere in parishes. Eucharists are offered, intercessions are made, information is sought, self-denials are practised with increasing regularity and in ever-increasing numbers, so that it may be said with profoundest gratitude that the whole American Church is rousing itself for its great work. And as though to stop the mouths of gainsayers, the growing sense of responsibility on the part of God's men for the spiritual as well as the physical uplift of the human family, we seem to have come upon the day when laymen are about to acknowledge and accept the obligation laid on them by Him who gave them liberty when He gave them life from above.

Such suggestions as these would be enough to make all God's people rejoice in the sure promise of the future afforded by such growing signs of a consciousness that the Church's life is one. But we have had in the past year an example of the increasing family consciousness that of itself would be enough to quiet the misgivings of the most timid.

When the Blessed One promoted to higher service that servant of His who for so long and so faithfully had served the Church as its Treasurer, the inevitable shock that followed his taking away was almost immediately replaced by an impulse felt throughout the Church to show gratitude for the service

he had rendered and for his example of fidelity, by meeting fully the demands its missionary work lays upon the Church. Nothing could be surer witness of the increasing solidarity of the Church than the manner in which this fine impulse was acted upon everywhere. The result has been that a condition of things which, in May, caused even strong men to falter, was so reversed in September as to cause rejoicing and courageousness, when uncertainty and solicitude had been expected.

Truly this is a day of hope and rejoicing in the Church, when we may forget for the moment all that remains to be done and refresh ourselves for the task confronting us by giving thanks for all He has wrought.

For the privilege of having any part in the Church's work of extension in these momentous years, no man could express the gratitude he feels, but if it may be done without offence, this servant of the Church would count it a joy if he could make the Church understand his keen appreciation of the generous kindness and patience shown him by bishops, clergy and laymen alike, while he has had the high privilege of being the Secretary of the Board of Missions.

A. S. L.



## HOPEFUL LITERATURE

A New York lawyer expresses this opinion of  
THE SPIRIT OF MISSIONS:

I CONSIDER THE SPIRIT OF MISSIONS worth many times its price. Its story of genuinely altruistic world-wide work is the only *really encouraging* literature that I come across, and the story is admirably told. Almost all of the optimistic literature of the day seems to me to be either stupidly wrong-headed or mere whistling to keep the courage up in face of the almost universal moral slump. So all honor to THE SPIRIT OF MISSIONS and those who conduct it and those of whom it tells.



## DEFINITE RESULTS

SOME years ago the Rev. H. B. Delaney, who was then the vice-principal of St. Augustine's School, Raleigh, while riding through the country saw a Negro boy plowing in a field. He was the only one at work, as his fellow-laborers, man and beast, had succumbed to the intense heat. But the boy with his cheerful whistle was trying to encourage his mule to further effort. Attracted by the boy's grit, Mr. Delaney invited him to come to St. Augustine's. He did and entered as an industrial student. From the very first he did his share of daily work, and after serving a year as a work student entered the school, where he persevered in his studies and at his trade with the same grit with which he had kept at work on that hot day when Mr. Delaney found him. He graduated and is now an efficient teacher of masonry.

A number of years ago a little brown boy living in North Carolina, where his days were spent at plowing, hoeing and cotton picking, was awakened by the impressions made upon him at a nearby town, whither he went to take cotton, to the fact that there was a light in the world which he could not see. But he could not leave home, though his ambition was growing, until he was eighteen years of age. Then he learned of a school conducted by the Rev. John W. Perry, a graduate of St. Augustine's, and determined to go to that school. He was the only support of his mother, but he told her of his ambition and she encouraged him. Mother and son worked hard for a year, and at the end of the year they found, as they had found for many years, that they were still in debt. However, the boy made up his mind to go to school, and entered the school at Tarboro, living himself during the winter on the peas, corn-bread and sweet potatoes which he could carry weekly from his home, twelve miles away. In the summer he again worked on the farm with his mother. In 1887 he applied for

admission to St. Augustine's, where he worked his way, beginning with cleaning rooms and making fires. The next summer he taught a country school, and for five years persisted at St. Augustine's, teaching during the summer, often in debt, obliged to give a portion of his small earnings to his mother, whose health had failed; but he persevered until he graduated, and he is now the principal of an important school in the South which he founded and which is doing good work.

A graduate of St. Augustine's, writing of what he owes to the school, says: "The thing that is most useful in my daily life—the thing that enables one to do a great deal of work in a short time, I find, is discipline. St. Augustine's is the Negro's West Point. I am not sure of retaining all theories, rules, and lessons learned there in class rooms; but I am thankful for the lessons of order, regularity, system, discipline. We learn the discipline of heart, of prayer, praise and worship from the chapel. The discipline of mind—learning a short lesson well, being accurate, exact in detail, specific in recitation, careful in address; this is inspired by the class-room. Then the discipline of body, of head and limb, either on the playground or in the workshop; the high requirement of honor, of honesty, of rugged manhood, of playing hard—true and mighty, of working steadfastly and continually; these are inspired by the industrial work of the school and by supervision over the playground."

THE Rev. W. H. Shepard, missionary of the Southern Presbyterian Church in the Congo Free State, who was recently charged with libelling the Belgian government because of his disclosures with regard to the Congo atrocities, has been tried and acquitted.



LAYING THE CORNER-STONE OF BOONE LIBRARY, WUCHANG  
*The cadets who crowd the picture are the boys of Boone College*



# THE FIRST PUBLIC LIBRARY IN CHINA

*By the Rev. S. H. Littell*

*(Corner-stone laid at Boone College, Wuchang, June 1st, 1909)*

THE best known of China's sages says:  
"Learning without thought is labor lost;

Thought without learning is perilous." The problems that press upon China at this time require both deep learning and deep thought. The country is awakening marvellously, and on all sides are heard clamors for reform. We wonder who is sufficient for these things? We know that many of the most active "reformers" are not. To change for the better a country like China requires all the aid that the accumulated wealth of past experience, the highest knowledge and wisdom of many lands, and the benefit of close study of history can give. Few Chinese at present possess these requisites; few are in a position where it is possible to acquire them. "Perilous" is the right word to describe efforts at improvement where "learning" is absent.

A splendid Christian effort to lead the coming leaders along the safe paths of learning was given visible expression on the first day of June, by the laying of the corner-stone of Boone Library, Wuchang. The dark clouds which overhung the city that day did not obscure the vision of those who look upward and know what this event signifies; nor could the torrents of rain which fell during the ceremony dampen the ardor of any one present. Our hearts were full of thankfulness for the progress of the library, and we saw, in prospect, the students of mission and government schools, the *literati* of the capital and surrounding cities, flocking to this storehouse of learning, to search out the wisdom which will help them over difficult situations, and enable them to establish, strengthen and settle the new China.

At the appointed hour the Boone brass band and the fife and drum corps (with a total of about sixty musicians) led the 370 students of Boone (including

preparatory department) to the building site. The vested choir and clergy followed, Bishop Roots coming last. The bishop laid the corner-stone; the Rev. R. E. Wood took a large part of the service, and the Rev. L. B. Ridgely was master of ceremonies; while Miss Wood—to whose untiring efforts the library owes its existence, and who has interested so many persons all over the United States in Boone and in its library—was radiant at the prospect of actually realizing the hopes and labors of years.

But no one felt that the work is done, or that effort can cease. Such a library, to fulfil its purpose, must contain many volumes on all the chief branches of learning, in English and Chinese. It must have its travelling library to go inland to cities and towns where former Boone students are living. It must command the attention of officials and scholars all over the land by making itself invaluable to them. For all this work many more books than we have are needed. Lists of desired volumes are being sent to branches of the Auxiliary, and will be sent to any persons who desire to give them. All that is needed to complete the building itself—which will hold 30,000 foreign books, an indefinite number of Chinese volumes, have ample delivery, stock and reading-rooms, and an assembly hall for lectures upstairs which will accommodate 700 people—is \$1,800. This does not include furniture. We rejoice to see how much has been provided and we are sure that somehow the residue will be supplied.

The contents of the box in the corner-stone are interesting, and I mention a few of the articles: English Bible; Chinese Prayer Book; record book, with names of donors to library fund, names of the faculty of Boone College, short history of library and of the college; names of students in the several departments of the college; photograph of the compound, giving college buildings; photograph of members of the Library As-

sociation; Chinese coins of present time, including a string of cash; stamps in present use; *THE SPIRIT OF MISSIONS*, April number; *The Boone Review* and *Boone Educational World*.

Across the front of the building will be inscribed a text which carries no uncertain sound, in witnessing to the Source of all learning, and in proclaiming in this heathen city Him who is the Truth, the Light of the World.

"Christ in Whom are all the treasures of wisdom and knowledge hidden." (Col. ii. 3.)

And then follow fittingly two quotations from the Chinese classics:

"I looked up to them [the Master's doctrines] and they seemed to become more high; I tried to

penetrate them and they seemed to become more firm."

"He enlarged my mind with learning, and taught me the restraints of propriety."

So far as we are aware, this is the first and only public library in China. While many temples, and some individuals, possess large numbers of books, these volumes are not accessible to the public. The idea of a *circulating* library is a new thing, even in this land where learning is sought and venerated. The very character for "library" in Chinese means a "place for *hiding* books." Boone Library will not conceal its wisdom on dusty shelves, but will let its light so shine before men that they may glorify our Father which is in heaven.

## A LAST LETTER

Miss Mabel A. Protheroe, our young missionary at the House of Bethany, Cape Mount, Africa, on March 26th wrote this interesting letter to a friend in the Deaconess School at Philadelphia. As Miss Protheroe was shortly afterward taken with the fever of which she died, this is certainly one of her latest messages to her homeland, and being so it will carry an unusual emphasis.

**M**Y journey on the African steamer was delightful. There were eight other missionaries on board who were going to Garraway, some twenty miles from Cape Palmas. They were going independently of any Board, but three of them had been under the Methodists before, while the others were new. Among them were Congregationalists, United Brethren and Unitarians. There were only thirteen passengers on board, so we had a fine time. The officers on both steamers were very good to us, and on the African line the captain, an Irishman, gave orders to the first mate to have canvas chairs and hammocks made for Miss Seaman and myself. They are fine and we feel much favored. When on their homeward trip, they stopped here and sent us an invitation to come on board for tea, which, however, we could not do.

I am perfectly delighted with this beautiful land. Of course we have plenty of work, more than we can do

sometimes, yet I am perfectly contented and happy. We are located on the mountain-side, facing the Atlantic Ocean. On our left is the ocean; to our right is a native town called Grebo Town, with a great many fields and streams. In front are the inlet, lagoon and lake, all having been cut off by the sandbar. In the lake are two large islands, and on one of these are a cotton and palm tree, besides vines, etc. When the sun goes down the color on these great spaces of water is beautiful. Nothing but southern seas and sun could be so beautiful. The sunset is glorious and all too soon gone, for there is no twilight. It is either daylight or night, and one cannot enjoy these beautiful moonlight nights because of the great dampness. We sleep in blankets all the time; the evenings are really chilly, and when it rains it is cool indeed. It is now near the end of the dries, but we have had a great deal of rain, more than the people have had in the dries for a long time, so it has



been rather pleasant, for it was not quite so hot.

Monday, Wednesday and Friday are the dispensary afternoons, but although these are dispensary days, there is someone here all the time for medicine and sores—and such sores you never saw. I thought those at the hospital at home were horrid, but these are as bad and worse. Nine people out of ten in this place have sores, even the children, and really they are hard to cure.

Every Thursday afternoon the children have a half-holiday, and go over to the beach, which is only twenty minutes' walk from here, or in a canoe to some nearby town. Several weeks ago we went to Tousô, where we saw the girls come out of the Groe Groe bush. So many children are put in the bush when very young and remain there until they have reached an age when they can be given to someone for a wife. A girl is not always given either, for the man who wants her sometimes asks for her when she is a baby and she is saved for him. Then when she is old enough the man pays the girl's mother some large sum and she is given him. Men cannot secure a divorce, but the woman can by paying the man twice as much as he paid for her. The natives wear some clothing, probably a Turkish towel wrapped about the waist, and maybe a bright-colored kerchief for an apron. The men who come in from away back wear several strings of beads and a bead apron. They love jewelry and bright colors, and shoes are worn only by native kings. About two weeks ago King Condeke, or Sand Fish, came here to see his daughter. He wore a yellow and black country-cloth faded shirt, gray hose and gaiters, and carried what we might have called a whip, a leather whip with a loop handle, which had a piece of leopard-skin about it, but it was his sceptre! This was carried over the left shoulder. He had two wives with him. He wishes us to do all we can to bring his daughter up right. The people live in mud huts with thatched roofs. They have no floors except mother-earth. They cover them-

selves with country cloths and drop anywhere and go to sleep. Men and women dress much alike, except that the more civilized men dress more like ours, but the women add little more than a chemise until they become wholly civilized. The men do the hut-building, sewing of clothes and chemise, and settle disputes, while the women do all the cooking, carrying of water and other burdens, look after the children and plaster the houses. They pound the cassava, dry the fish, etc. The men shave their heads in queer designs when mourning, and the women cut their hair short and tie white strings about their necks, wrists and ankles.

Although Africa may be an "open sore," it is most interesting. I know Cape Mount is. It is the healthiest town on the West Coast. In less than a month I gained fifteen pounds, and in January weighed 145. The cool sea breezes help to make us comfortable, and we eat a good deal of the native food. I rather like it, all except butter pears, and these make me think of tripe. The bishop stopped here; and what a dear old man he is! He arrived on the government launch from Monrovia and came to see us first. It was dark and we had to send someone back with a lantern so he could find his way. He came back on Sunday and the boys' school came and had general catechising. Then after having tea we went back to the mission to four o'clock service. He came to examine the school. I felt rather shaky, for school opened only February 1st, and I did not exactly know where and what and how the children were doing, but he seemed much pleased.

I am called out sometimes in the middle of the day or night to see some sick person at the other end of town, and last night I did not get in until late after being called to see a sick woman, and had supper at 10 P.M. Remember me in your prayers, that I may prove faithful and helpful, and that I may have strength and courage and be able to set these girls a good example of living better lives.



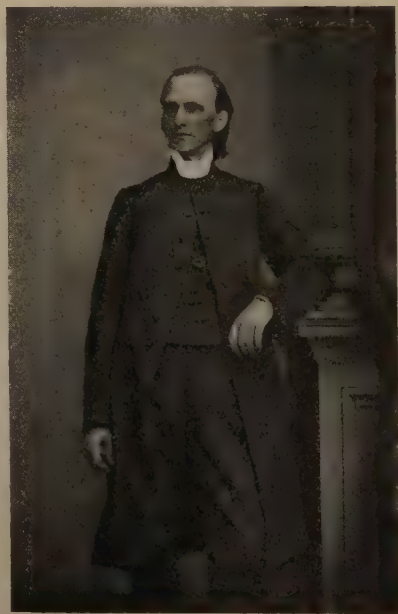
THE CATHEDRAL OF OUR MERCIFUL SAVIOUR  
*The tower in the foreground is a memorial to Bishop Whipple*

## FIFTY YEARS IN MINNESOTA

**B**EFORE an unpretentious house in a straggling precinct of the very new city of Chicago, on a certain day in June, 1859, a young clergyman strode up and down, eagerly awaiting the coming of someone. At last his impatient patience was rewarded as a tall spare figure swung with an athletic stride up the street. This also was a young clergyman of striking appearance. Toward him the waiting friend darted and throwing his arms about him exclaimed: "My dear brother, you have been elected Bishop of Minnesota." The friend who gave the announcement was Robert Harper Clarkson, afterward Bishop of Nebraska, and the one to whom he spoke was Henry Benjamin Whipple.

In St. Paul's Church, St. Paul, the little band of clergy and laymen who made up the convention of the Diocese of Minnesota had met to elect their first bishop. Twice a presbyter of prominence had been nominated by the clergy but was not confirmed by the laity. An intermission was proposed for prayer and conference, during which, in what seemed quite an accidental manner, the name of Henry Benjamin Whipple was men-

tioned, with the result that when the convention reassembled Mr. Whipple was elected by a large majority of the



*A photograph of Bishop Whipple taken near the time of his consecration*





BISHOP WHIPPLE, FROM A PHOTOGRAPH TAKEN  
SHORTLY BEFORE HIS DEATH

clerical vote, and was unanimously confirmed by that of the laity. It was one of those sudden influences which occasionally lay hold upon a body of people and move them to unexpected action. That the moving power was the Spirit of God none who know the life and work of Bishop Whipple will doubt.

It was in St. James's Church, Richmond, Va., during the session of that historic General Convention which preceded the Civil War, that the young bishop was consecrated to his high office. If it is permitted by the providence of God that a consecrating bishop impart not only the grace of orders but also some portion of his own spirit, there is great significance in the fact that the presiding bishop on this occasion was the Rt. Rev. Jackson Kemper, the first, and we may dare to say, the greatest missionary bishop of the Church. "The spirit of Elijah did rest upon Elisha." With him in this service were associated Bishops de Lancey, Whitehouse and Burgess, Cobbs and Scott, Lee of Iowa and Clark of Rhode Island. Thus did they, with prayer and blessing and

loving admonition, set the young bishop upon his way.

In speaking of that day Bishop Whipple says: "I was deeply inapressed by one passage in the sermon of the gifted Bishop Burgess, where he spoke in glowing words of the tender sympathy with which his heart went out to one 'who from this day gives up the blessed ties which unite the pastor and his people; who will henceforth bear heavy burdens and often find no help but in Jesus Christ; who will have to build up waste places, to heal heartburnings, and be a wanderer until called home by the Good Shepherd.' I did not then know all that was meant, but often on the lonely prairie, in the wild forest, in the burden and heat of the day, the words have come back to me."

Another incident of different character is narrated by Bishop Whipple in these words: "Bishop de Lancey had confirmed me, ordained me deacon and priest, instituted me, and now presented me and joined in my consecration as bishop. Truly he was my spiritual father as he was my dearest friend. After the ser-



THE OLD SEABURY DORMITORY, FIRST OF THE EDUCATIONAL BUILDINGS

vice he came to me in the vestry and, putting his arm around me, said impressively, 'My dear brother, I want to give you some advice that will save you much trouble.' My heart was full, and expecting some spiritual counsel to fall from his lips I looked up earnestly. 'Never allow yourself,' he said, 'to be separated from your luggage.'"

October 13th of this year marks the fiftieth anniversary of that day so full of significance to the Church and the Northwest. The Diocese of Minnesota will commemorate the event with special services, but not Minnesota alone is concerned therein. Much that the Church has come to be throughout the northern Mississippi valley, much of that which has been done for the Christianizing and protection of our Indian races, has resulted, humanly speaking, from the consecration of that young man, and all who have the progress of the Kingdom at heart will give thanks for the remembrance of that which it was given to him to do.

It is instructive to glance backward along the fifty years and try to realize for ourselves the progress which the Church has made. It heartens those who are somewhat prone to be discouraged, when they see what God has brought to pass within half a century. Bishop Whipple found in Minnesota barely

twenty clergy, a few faithful laymen and women, perhaps a dozen little wooden church buildings, a wide field and a great need. A mission had been begun among the Indians seven years earlier, which however was scarcely encouraging; a few converts had been made and one Indian, Emmegahbowh, ordained a deacon. The beginnings of Seabury Divinity-school and its associated institutions were being made by Dr. Breck and Dr. Manney. The little building which appears as an illustration of this article was erected in 1859 as the first dormitory for the students, who heretofore had lodged in the house of Dr. Breck.

In the years which lie between, what has been accomplished? Of that which in the eyes of the world was perhaps Bishop Whipple's best known work—his championing of the cause of the Indian—we do not need to speak. Upon that page of the Church's and the nation's history his name is writ large, and it is surely a cause of triumphant thankfulness that two men among the leaders of the Church have done so much to counteract the evils of a system and the injustices of a government as have Henry Benjamin Whipple and William Hobart Hare.

Where Bishop Whipple went as sole bishop there are now two dioceses, and only the lack of adequate endowment





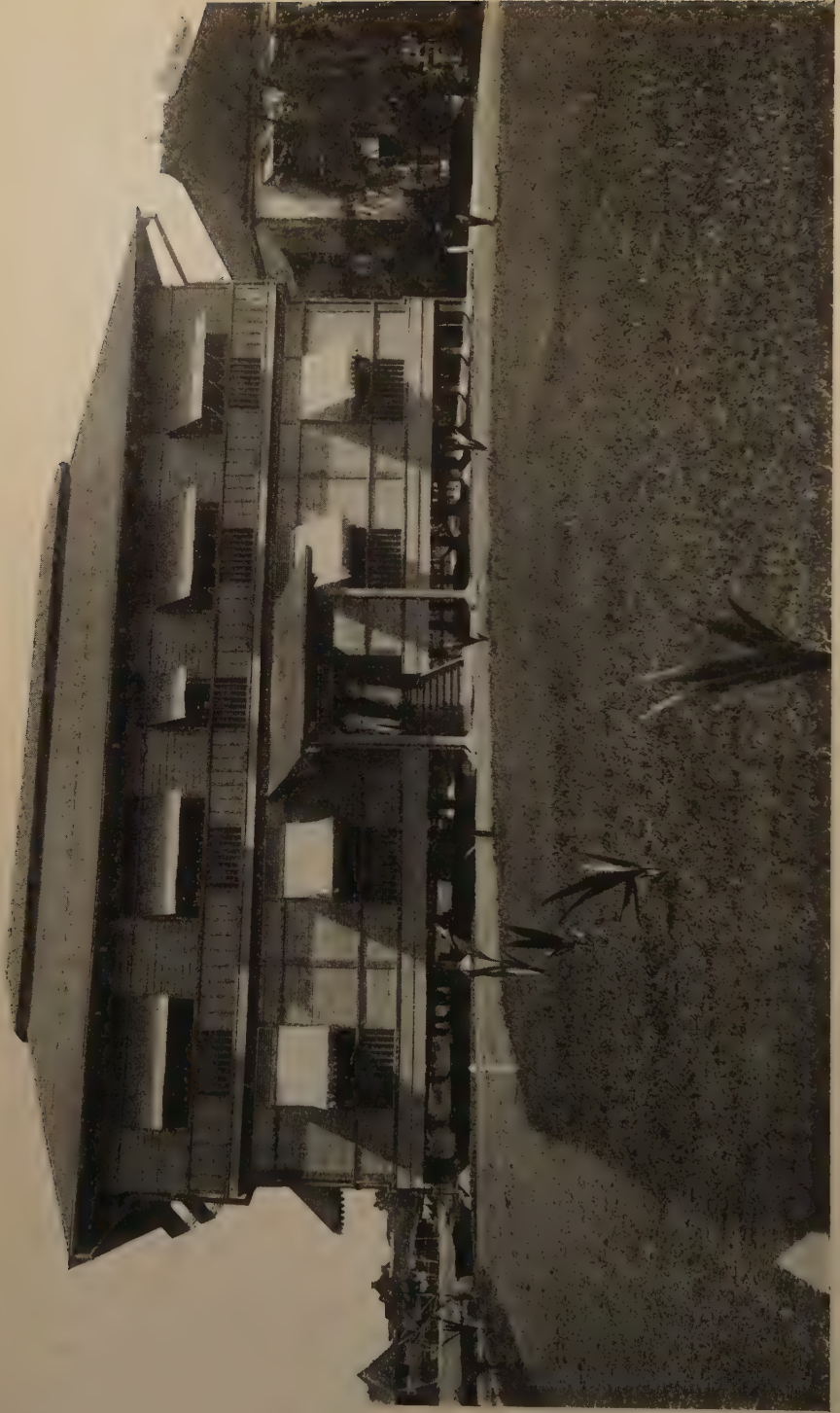
THE PRESENT SEABURY DIVINITY-SCHOOL

*This is only one of several groups of splendid buildings belonging to the institutions of the Church in Minnesota*

prevents the immediate erection of a third diocese or the election of a third bishop. The little handful of communicants has grown to nearly 18,000, and the few struggling missions, dependent upon the bounty of the East, have become 237 parishes and missions, of which forty-five are self-supporting, and which raise a total yearly offering of \$260,000 for religious purposes. The 192 parishes and missions, which are in part dependent, receive only \$10,000 from the General Board, \$7,500 of this being for work among Indians and foreign peoples. The remaining expense of prosecuting their local missionary work is borne by the dioceses themselves. At the same time they are giving yearly \$12,000 into the general mission treasury—the interest on the Church's investment of the last fifty years. The poor little dormitory building of fifty years ago has expanded until on the crest of the same hill there rise the splendid buildings of Seabury Divinity-school, Shattuck and St. Mary's—a group of educational institutions equalled nowhere else in the West. Of other institutions there are many. St. Paul, Minneapolis and Duluth have efficient Church hospitals. The Breck School of Wilder offers an education to the boys

and girls from the farm, while the Wells Memorial House in Minneapolis is helping to solve the problem of the working-man and his needs. There is a Church Hall for students with resident chaplain at the University of Minnesota. There are also the Sheltering Arms Orphanage, the Church Home for the Aged, and other lesser works of charity and mercy.

But statistics or institutions do not tell the story of spiritual work. Only those who have lived on the great frontier and know how much of the future success of the Church depends upon the man who lays her foundations, can fully grasp the significance of that consecration-day fifty years ago when Henry Benjamin Whipple was set apart to the work of a bishop in the Church of God. For all that he accomplished in the office which he held through more than forty years; for the plans which he laid, and the resources which he gathered; for the workers and associates who rallied at his call, and for the way in which, inheriting the results of his labors and inspired by the memory of his life, the work of the Kingdom prospers in the state over which he ruled—for all these the Church is grateful to her Lord who guides her footsteps.



PENNSYLVANIA BUILDING, UNIVERSITY HOSPITAL



# THE UNIVERSITY HOSPITAL AT MANILA

**E**ARLY in the episcopate of Bishop Brent—January, 1903—in response to an evident and urgent need, St. Luke's Dispensary was opened in connection with our work in Manila. From this beginning grew the University Hospital, now in part completed and in successful operation.

Few Christian countries have presented a larger opportunity and demand for the services which can be rendered through physicians and hospitals than do the Philippine Islands. The instant success and widespread use of the dispensary proved the need of larger things. When Bishop Brent sought the counsel and sympathy of friends at home in behalf of this urgent need, it was suggested that an institution might be built up through the co-operation of the larger universities, buildings and equipment being supplied by contributions from graduates and members of these schools. A beginning was immediately made among the alumni of the University of Pennsylvania, and the Pennsylvania Building of the University Hospital, given through their efforts, was opened October 23d, 1907, Secretary William H. Taft, now President of the United States, being present and making a cordial and sympathetic address.

To this has since been added a home for nurses, and funds are also in hand for a Harvard Ward. Thus far, therefore, the project is working out satisfactorily; and though progress seems slow, there is good promise that a worthy memorial to our universities will stand in coming years to help the people of our most important island possession.

## *The Hospital*

**F**ROM the first annual report, made last August by the superintendent, Dr. Saleeby, we take the following information:

"The new building consists of two stories. The lower story provides two

small wards, operating, dressing, and sterilizing rooms, laboratory and office. The upper story has one private ward and six rooms. The capacity of the building is limited to twenty-five beds—fifteen free and ten private—but as many as thirty beds can be accommodated when the occasion requires it. The building is well lighted, well ventilated, cool and well provided with baths and hot and cold water. It is very pleasantly located and has an unobstructed and extensive view of the surrounding parts of the city. First attention was given to the poor sick. Only free patients and emergency cases were admitted. In December private patients were admitted upstairs and the hospital work became fully organized.

"One of the main questions we had to decide at the beginning was whether or not private and pay patients should be provided for and admitted to the hospital. The decision was a happy one and we feel glad at present that it was made. The profits we thus derived enabled us to accommodate more free beds than were provided for by endowment and gifts. Indeed, we feel that in the present state of our finances little could have been accomplished without the aid thus derived, without plunging the institution into debt. In general terms our income from pay patients covers more than two-thirds of our maintenance expenses. Furthermore, a certain element of the community, more especially members of our church and of our mission, needed our services. This provision gave them stronger interest in our work, and through their efforts the hospital obtained better attention from the community at large.

"The general wards were planned to accommodate fifteen patients, but there were many occasions on which we had to have nineteen, twenty and twenty-one patients. The dispensary can feed a hospital of two hundred free beds or more, and it has been on many occasions a matter of considerable difficulty to



STAFF AND TRAINING-SCHOOL OF UNIVERSITY HOSPITAL



keep down the number of free patients within our financial means. Since its organization (nine months) the hospital has admitted 277 patients; 81 pay, 196 free. The average number of days the patient stays in the hospital is 19. The number of major operations done in the hospital since its inauguration is 147. It has been our aim to do the greatest possible amount of good that could be done with the means at our disposal."

### *Training-school for Nurses*

ONE of the greatest difficulties encountered in the conduct of our Philippine mission is found in the trying nature of the climate, which seems particularly a difficult one for women coming from the United States. It was inevitable, therefore, that the new hospital should be confronted at the outset with the problem of securing an adequate and efficient corps of nurses. Indeed, the opening of the work, after the completion of the Pennsylvania Building, was delayed because of this lack; and never since the establishment of the hospital has it had the full number of regular nurses.

Dr. Saleeby says: "American nurses are very difficult to get in the islands. The sources from which we generally get them are the army and the civil service. Persons thus employed are under contract and cannot be induced to break their contracts and accept lower salaries and a longer term of service in the islands. We have had to work under various disadvantages and we have been forced to employ nurses who on some occasions did not come up to the standard of our regular nursing staff. Temporary nurses leave us whenever their interests call them away from us, and they do not always give us sufficient opportunity to secure others in their places. Such difficulties are hard to overcome and unless we are better supplied with nurses from the United States we may find ourselves in a very embarrassing position sometime. Foreseeing

this difficulty and knowing that it would be impracticable to provide a force of American nurses sufficient for all future needs of the hospital, steps were taken very early to organize a training-school for native nurses. This meant a departure from the established system of nursing in the Philippine Islands, and the introduction of a new order or profession, which at first sight seemed strange and out of place to both Americans and natives. No native woman had ever been a trained nurse, and nursing as a profession seemed, for the timid, inexperienced, and superstitious young Filipino woman, like a new step into an uncertain and dark field of adventure."

To secure promising members for the first Nurses' Training-class recourse was had to the Normal School, where were found girls speaking English fluently, brought up under the influence of American teachers and living under favorable conditions for sound health and good character—already trained and disciplined under American educators.

Three young women, who seemed altogether suitable, were secured, and five more were later added as a second class. This project seems certain not only to supply the urgent need for assistants which exists in the hospital, but it also means the opening up of a new profession to the women of the Philippine Islands. The new nurses are greatly interested in their work, attentive, diligent and progressive. It is believed that they are capable of rendering thoroughly efficient service. Members of the first class took charge of the native wards last April and will soon be able to fill the positions now occupied by American nurses, which latter, in the future, will be relieved from ward duty and employed chiefly to supervise the work of the native nurses.

For the development of this important branch of the work there has recently been constructed an excellent Nurse's Home, which bids fair to be a vital factor in the future development of our work in the islands.

### St. Luke's Dispensary

ALLUSION has already been made to the small beginnings and splendid growth of the work of St. Luke's Dispensary. That from the first it met a crying need was proved by its immediate popularity and its widespread usefulness. During the first six years of its existence it has supplied the needs of 65,000 applicants. Dr. Saleeby says: "St. Luke's Dispensary is the largest outdoor patient department in Manila or the Philippine Islands. Its name is very familiar to the people of Manila and is well known throughout the neighboring provinces. Many patients come from the provinces and temporarily reside in Manila in order to receive its medical aid. It is no doubt a hardship for sick people to come from such distances and to have to provide themselves with lodging and attendants at undesirable and unhealthy places in the city, but the lack of physicians and dispensaries in the provinces is so great that no adequate medical treatment can be received by these patients at home. It is far easier for them in the majority of cases to travel to Manila by rail than to ride or drive in uncomfortable vehicles on bad roads to a neighboring town. Manila is therefore the most convenient centre from which the sick people of the provinces can be reached, and it will remain the most advisable locality for hospitals for some time to come. In making our future plans for the work, we should not therefore lose sight of the fact that the sphere of our duties extends beyond the limits of the city and that dispensary help and accommodations do not give sufficient relief. The number of the crippled adults and the ill children who come to our doors can be counted by the hundreds, but our hospital wards accommodate only few, and do not meet the demand made upon them by the dispensary. The people seem to have strong confidence in us and flock to our institution. Many times they travel considerable distances and come in a state of extreme debility

and pain, imploring us to give them hospital floor space to lie on. It is not only difficult but also sad and harmful to drive suffering people away. It is blessed to be able to help, but it is extremely painful to refuse."

From every point of view the work of the University Hospital is one of which we may well be proud, and which we ought to enlarge. It is ministering in the most practical and Christian way to urgent physical need, and that the effort we are making there is appreciated by the people to whom we minister is evidenced by the following extract from *The Manila Cable News*, written on the occasion of the opening of the Pennsylvania Building:

"The lame, the halt and the blind, the sufferers who have passed early vigils in the dim interiors of *nipa* huts, far removed from medical care and all modern appliances, passing to the great beyond amidst the silent indifference of the native, realize that succor has come and at the hands of the American."

†

THE annual report of the American Church Building Fund Commission shows that during the past year loans and gifts have been made as follows: Fifty-one gifts amounting to \$14,655 have been made to churches in twenty-one dioceses and eight missionary districts, and fifteen loans aggregating \$41,500 have been made to build ten churches, four rectories and one parish hall in seven dioceses and four missionary districts.

The permanent fund now amounts to \$488,487.13. Four legacies have been received during the past year amounting to \$27,731.56.

The Commission has now been in existence twenty-nine years, and during that time it has made loans amounting to \$611,120 and gifts amounting to \$112,520. Every diocese save one and all the domestic and foreign missionary districts have received assistance, with the exception of Brazil and Africa.





OLD-TIME TEEPEES AT THE CONVOCATION

## BY THE CHURCH'S COUNCIL FIRE

The Rev. A. B. Clark, of Rosebud, South Dakota, sends a graphic description of that always picturesque yearly event, the Indian Convocation in South Dakota.

THE great circle of the encampment was on a fine level plateau about one hundred and fifty feet above the Missouri River, the high bluffs of which showed our bounds on the north and east, fine reaches of water and the dense growth of cottonwoods in the bottom marking here and there the exact course of the meandering of the "Big Muddy." Delegations from the distant missions at Yankton, Cheyenne River, Rosebud, Pine Ridge, etc., etc., swinging into their allotted positions in the great convention circle, were glad to receive a visit and contributions from the great water-wagon, bringing Missouri River water—the best in the world—and other wagons laden with food supplies from Lower Brule friends. The afternoon of arrival day was taken up with the reception dinner, a very simple feast, *a la prairie*. All the people were requested to bring cups and to form a circle, sitting down upon the grassy prairie. After grace was said, everybody set

about enjoying the bountiful repast in picnic style. There was much chattering, chaffing, and telling of amusing stories by some of the well-known "raconteurs" of the Dakotas until Brother Luke (as the Rev. Mr. Walker is familiarly called) began a hearty address of welcome, which he followed up by words of exhortation, and suggestions for our mutual safety and comfort during the time of convocation. Before the glad feast of welcome was over, notice was given of "sunset prayers," and this beautiful and impressive service soon followed, and then the evening was left free for little social gatherings all about the camp.

At the mission house of Messiah Chapel, where we were gathered, we found Mrs. Walker with tireless zeal providing for scores of delegates who had unexpectedly come by train. All were cared for, and at last the city of tents sheltered 2,000 souls, all happily expectant of the events of the morrow.

On Friday morning Bishop Johnson



FORMING FOR THE MARCH TO SERVICE

came, as expected, and many delegates and visitors were added to the numbers of yesterday. Our Standing Rock friends had been caught on the other bank of the Missouri and were ferried over by a little motor boat just in time to join in the work of convocation.

Beginning quite promptly, the opening service was grandly solemn and impressive, attended by a congregation of 1,200 or more, who were glad to hear the bishop's words, and to join in holy worship with so great a company of fellow-Christians.

Upon the organization of convocation in the afternoon, there was a unanimous expression of a desire to send a message of love and sympathy to their oldest and best friend, Bishop Hare, assuring him of their prayers in his behalf. Indeed, he was remembered daily in their devotions.

Some idea of the value of this gathering as a social, moral and religious influence may be gathered by a glance at the following subjects discussed at the convocation. These topics were suggested by Bishop Hare, and each was assigned for careful discussion to some one person capable of treating it effectively.

#### SUBJECTS FOR DISCUSSION AT CONVOCATION

1. What does the Church require of persons to be confirmed?

2. How may we strengthen the work of the Church?

3. "Forgetting those things that are behind, and reaching toward those which are before."

4. St. Paul directs: "Owe no man anything." How may we best observe the rule?

5. "In the sweat of thy face shalt thou eat bread."

6. How best to increase the pay of catechists and helpers?

7. How may catechists and helpers aid themselves?

8. The Dakotas number 25,000—the white people 90,000,000. Should the Dakotas try to be an odd people scattered here and there among the whites, or should they try to become like the whites in everything that is good, and mix freely with them?

9. Is true marriage ordained by God? If so, how shall the people observe God's ordinance in sanctity?

10. What is the best way in which to complete the Christian life in this world?



The meetings of the Woman's Auxiliary were held in their new tent placed near the mission house, and there, each morning, afternoon and evening, they met to give in their reports, tell what was on their minds and in their hearts about the mission work, and then to deposit their offerings, which were larger than ever before. It is not the amount, however, which interests us so much as the manner in which it is gathered and the intelligent interest in missions shown in the distribution of each of these offerings.

Officials from the agency and other white neighbors came and camped with us or drove in for the Sunday services, and so satisfied their desire to know actually how the Christian Indians conducted themselves at such a gathering. Few have realized how much of the work is and has been done by the Indian missionaries themselves. Visitors to our annual convocation are always greatly surprised to see the keen and intelligent interest of lay delegates, as well as of the educated native clergymen, whenever any matter of business or question of doctrine or discipline is under discussion.

A devoted Churchwoman from a New England diocese was with us, and we wish that many, many others of our good friends might come next year!



## ARABIC NEW TESTAMENTS AT CAPE MOUNT

MANY of the native Veys are Mohammedans. Often quite young boys are taught Arabic by the Mullah men, and as a rule the only Arabic book they have is the Koran. When we have these Arabic New Testaments on hand at the House of Bethany, men are constantly coming to ask for our Mullah book. Sometimes the boys are taught Arabic from these books, and by giving them out in this way perhaps some of these natives may be brought closer to our Lord.

## A LETTER TO THE EDITOR

To the Editor of THE SPIRIT OF MISSIONS:

I WONDER how many good friends realize the importance of good education and Christian influence over so many Japanese girls.

I hear kind friends are willing to help hospitals and charity works in Japan, but very seldom I hear people are sending some help to education for Japanese boys and girls. Only because I think they do not see the importance of education.

I was one of the girls in St. Margaret's School, Tokyo, Japan. I was introduced to St. Margaret's School by the manager, Mrs. T. Komiya, as a heathen girl from a heathen family. In two years in the school I was brought back to our *Father's Flock*, and was baptized and confirmed by Bishop Williams. Soon after my mother and whole family were brought to Christ through my being in St. Margaret's School. Ever since I have taught so many of my own people about Christ, and I am a most happy girl myself.

Where do all the Japanese clergymen's wives and catechists' wives, and Bible-women come from? Why! They are from all the Christian schools. And another thing—people think that Araki San of St. Luke's Hospital, Tokyo, Japan, is such a wonderful and efficient nurse. Did she not come out from St. Margaret's School?

At any rate people do not see the necessity of Christian schools. I meet many ladies and tell them about the help which St. Margaret's School needs seriously, but they do not seem to take any interest about it. I am so glad to see the article in THE SPIRIT OF MISSIONS (September number) about it.

If you good friends only knew what great thing it is to have a school like St. Margaret's you will not hesitate to send a very small sum to help them out from their difficulties.

RAKU AKIYAMA.



INTERIOR VIEW OF A MOUNTAIN SANCTUARY

*An endless stream of worshippers prostrate themselves, and never-ceasing clouds of incense fill the place*

## AN ANCIENT HIGH PLACE IN CHINA

*By the Reverend Alfrea A. Gilman*



IN a recent article, Professor Sir W. M. Ramsay says: "One remembers the ancient idea, nowhere stronger than in Anatolia, that all lofty peaks were the chosen home of divine power." It may be that no land may outstrip Anatolia, but for the antiquity and the persistence of its reverence of lofty peaks as "the chosen home of divine power," China certainly leads the world in the present day.

Confucius was born within the borders of the modern province of Shantung,

where is situated the Tai Mountain, first among the five mountains which are celebrated in the very earliest Chinese literature and have always received religious honors. According to the ancient ritual of China sacrifice could only be offered to those mountains by the sovereign, and on one occasion Confucius, being shocked at the presumption of an earl who was preparing to sacrifice, exclaimed, "Will one say that the Tai Mountain is not as discerning as man?"

The Tai Mountain is far away from us who live in Hunan, but its fame reaches even here, and not its fame only but its power too, for at every street corner we find a stone tablet facing us on which are carved the characters: "A Stone from the Tai Mountain, 'Who dares come this way?'" This inscribed

NOTE.—The picture used as the initial of this article is a photograph of one of the stones from the Tai Mountain standing at a street corner. The grinning cat-face and the threatening inscription below are supposed to frighten away the devils.



stone is expected to deceive all evil spirits into thinking that the power of Tai Mountain is at hand and thus force them to retreat.

In China every high hill has its high place with its pillars and Asherim, generally surrounded with a pleasant grove of green trees. But from the earliest times five peaks of from 3,000 to 5,000 feet have been revered as the abiding places of the most powerful spiritual agencies. In the Book of History, which was compiled by Confucius about 500 B.C. the Emperor's progress through the country is marked out by his arrival on certain dates at the eastern, central, southern, western, and northern high places, these being mountains respectively in Shantung, Honan, Hunan, Szechuen and Shansi.

The Southern High Place of China is

situated about two hundred miles south of Changsha, the capital of Hunan Province; and though to the Emperor, who yearly sends his special representative to worship and offer incense, it is but one of five such high places, to the people of our province it is *the* high place, and the home of the highest gods in their divine calendar.

Across the river from Changsha is a low hill, about 500 feet high, covered with a sacred grove. This is indeed the outermost of the seventy-two peaks included in the sacred territory of the Southern Mountain. Whenever we happen to visit this hill, we are sure to be accosted by Chinese, who ask us whether in our land we have such high hills and such large trees. You may imagine how a people who consider a five-hundred-foot hill high, would reverence a peak rising abruptly three or four thousand feet into the air; still more when, coming from the treeless plain, they find its sides covered with majestic trees, measuring several feet in circumference and rising to a height of eighty to one hundred feet.

At the present time, this Southern Mountain is the Mecca of great numbers of pilgrims throughout the year. The numbers reach their maximum in September in connection with the Chinese Harvest Home Festival. In the latter part of the summer it is a common thing to see a man dressed in black with red trimmings and wearing an apron on which are inscribed the characters "To the Southern Mountain to burn incense"; or if he be returning, it will read "Brightness reflected from the Southern Mountain." He has straw sandals on his feet and straw pads on his knees, and carries in front of him with both hands a small four-legged stand bearing three sticks of incense. At every third, fifth, or tenth step, as his conscience may dictate, he bows himself to the earth in obeisance, and so he travels, sometimes for hundreds of miles. This uniform, which is shown in the accompanying illustration, is the



CHINESE MAP OF THE SOUTHERN MOUNTAIN

dress of a condemned criminal and signifies that the pilgrim confesses himself a sinner before heaven and before men for one or two reasons, either because his parents have become ill, or have died at an early age. This distinction is shown in the dress, yellow taking the place of red in the case of deceased parents. There is one class, the members of which come mostly from a city in the western part of the province, who carry asceticism to the extreme. They wear a small dipper attached by a string to their coat lapel, and this badge signifies that the wearer is fasting; *i.e.*, that he will take nothing but water from the time he leaves home until he has finished his oblations at the top of the mountain. He does not stop at inns. He rests on the road only until he has strength enough to push on again. Many go to fulfil vows made in times of great sickness or peril, and one case has been reported to me of a man who made the pilgrimage to return thanks for the recovery of a prodigal son.

The evident sincerity of these men and women has attracted the attention of many. I have included women purposely, for large numbers of them are seen journeying on the same road with the men. The Rev. S. C. Huang, of our Changsha staff, made a special visit to this ancient high place during the height of the season. He was much impressed with the performance of one small-footed woman who journeyed

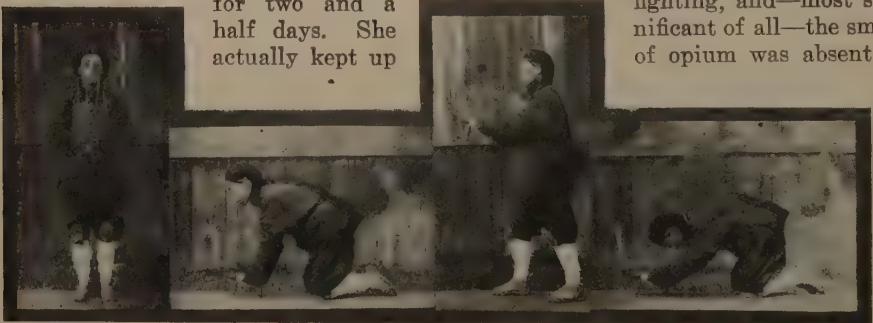
along with him  
for two and a  
half days. She  
actually kept up

with his chair in spite of her bound feet and the delay occasioned by making obeisances at every shrine on the road.

An English Wesleyan missionary travelling in a part of the province most remote from the Southern Mountain counted several hundred pilgrims passing him in a few hours. This missionary also visited the mountain shortly after Mr. Huang, and he estimates the number of pilgrims ascending the mountain daily to be about three thousand. The Buddhist Abbot, Chin Lien, of whom readers of *THE SPIRIT OF MISSIONS* have heard before as a friend of the mission in Changsha, has now become the Abbot in charge of the Southern Mountain, and he tells me that the daily average is ten thousand.

In answer to doubts as to the honest performance of these rites, such as bowing every fifth step or fasting throughout, the missionary mentioned above very pertinently remarked: "Whom would they deceive? They do it all for themselves. Not another person in the world cares. They are urged to it by no organization, not even by a solitary priest. They gain nothing from it except a satisfied soul, and this can only be obtained by carrying out to the letter what they believe to be the correct ritual."

Both visitors remarked the difference between the crowd of pilgrims at the foot of the sacred mountain and any other Chinese crowd, for among the pilgrims there was no clamor or fighting, and—most significant of all—the smell of opium was absent.



A PILGRIM MAKING HIS SLOW PROGRESS TOWARD THE SOUTHERN MOUNTAIN





THE MAIN TEMPLE AT THE SOUTHERN MOUNTAIN

*The group of men in the centre of the flight of steps are rubbing coins on the eyes of the stone dragon for good-luck pieces*

On arriving at the foot of the mountain a pilgrim changes his attire and proceeds to burn incense and cash paper and do obeisance at each of the shrines in turn until he has reached the mountain top, when, having finished his oblations, his pilgrimage is at an end. The British missionary was struck by the fact that after all their long, tedious journey, faithfully fulfilled, not one word was spoken to them of forgiveness or of peace, either for themselves or their parents. His heart went out to them as sheep having no shepherd.

What did he mean? Were there no priests in the temples? Yes, strangely enough, there are both Buddhist priests and Taoist priests, the Buddhists living in little temples along the left side of the main temple, and the Taoists living along the right side. The two kinds of priests have an amicable arrangement by which they take turns in the management of the temple. One day the management and offerings go to the Buddh-

ists, and the next day to the Taoists. Yet when a pilgrim arrives the priests do nothing for him, but as soon as he has finished his oblations, they present to him a subscription book for the maintenance of the temple and themselves.

In this connection there is an interesting point in regard to the imperial envoy. He is generally some high official of this province or from Hupeh. He is required to obtain as a certificate of faithful performance of his duties three seals, that of the Buddhist abbot, that of the imperial official in charge of the temple, and that of the civil magistrate of the city at the foot of the mountain. When he arrives at the temple he is neglected in the same manner as any other pilgrim; not even a cup of tea is offered to him. The abbot explains that this is necessary in order to prevent the growth of precedents about his reception which would upset the whole ceremony.

When Mr. Huang reached the top of



CHIN LIEN, BUDDHIST ABBOT OF THE  
SOUTHERN MOUNTAIN

the mountain, he found a man distributing tracts which he had carried thither in two Standard Oil Company's tins. Mr. Huang at first thought that he was some Christian bookseller, as he saw that the pilgrims rejected his proffered tracts and treated him as an intruder. But when he received one of the tracts he found that it was entitled "Six Precepts given to Burners of Incense by the Holy Emperor of the Southern Mountain." But stranger still was the substance of this tract, an outline of which follows:

1. Let burners of incense be truly filial, as this is the first of the hundred virtues; for if you are filial and never burn incense you will have a good reward, whereas, if you are not filial, no amount of burnt incense or journeying to the sacred mountain will bring you reward.

2. Thou shalt put away licentiousness, for this is the greatest of all sins.

3. Thou must exhibit brotherly love, for fighting over inheritances makes the burning of incense of no avail.

4. Thou shalt not drown infant girls, for though you may not be punished in this world, you shall certainly suffer in the world to come.

5. Thou shalt not engage in lawsuits, which only result in the loss of property and the sorrow of parents.

6. Better than with the burning of incense in every place would I be pleased if you saw to it that your children were educated and trained in deportment; if the farmer faithfully tilled his field; if the merchant were honest and used just scales; if friends were sincere, and high and low, old and young were without deceit; and if everyone did his duty in that state of life unto which he has been called.

Since this pamphlet has come into my possession, I have tried in every way to find out who was responsible for it, but without success. It would seem that it were the work of some unknown prophet who has learnt the lesson from Confucius, or elsewhere, that righteousness is better than vain oblations. But he was rejected by the worshippers because he offered them no power of accomplishment. His pamphlet is truly a forerunner of the preaching of the Gospel of the righteousness which is of God, by faith in His Son.

Unfortunately the weather was very unfavorable for photography throughout Mr. Huang's stay, so that he was unable to obtain a general view of the whole mountain, but the accompanying Chinese map will give a general idea of the place.

There are seventy-two named peaks, the highest of which is the Sacred Mountain. The map states that this peak reaches to the North Star, attaining an altitude of 97,300 feet. When one





GREAT URNS FOR BURNING INCENSE AT THE TOP OF THE MOUNTAIN

realizes that the Chinese are told that in all the world outside the highest mountain reaches only 29,000 feet, is it strange that the Southern Mountain should seem to be the gate of heaven? I think that there is no wilful exaggeration, but that the measurement is a surface one from the bank of the river to the top of the mountain.

As one approaches the mountain temples rise on every side, but the main temple area is near its foot. In front are the three gates, though the central one is sacred and never used. Entering by either of the side gates one passes up several flights of steps past pretty little pavilions until the imperial library is reached. This Mr. Huang reports to be empty. Just beyond this is the main temple, the illustration of which shows it to be one of the finest in all China. The double row of beautifully moulded stone columns with the fretwork between is most imposing. In this temple is found an idol of the "Holy Emperor" of the Southern Mountain, while in a temple just behind are idols of his

father and mother, called respectively Holy Father and Holy Mother. The illustration herewith, showing the Holy Emperor seated between his father and mother, was obtained in a small temple half way up the mountain. Under the sway of the Holy Emperor are gods many and lords many, and the people have difficulty in distinguishing them.

The general attitude of the people is



THE THREE IDOLS OF THE TEMPLE  
*The Holy Emperor, his father and mother*  
(871)

that they know what evils there are in the world and would escape them, but know not how. One would hardly say that they had a deep sense of sin. It is rather a sense of misery and fear. This system of pilgrimage is a mixture of Confucianism and Buddhism, the former furnishing the spiritual power in its emphasis upon filial piety, and the latter offering an outlet in its temples full of idols before which incense may be burned and prostrations made.

In the illustration a group of men may be seen gathered on the temple stairway. They are engaged in brightening copper coins on the eye of the stone dragon, which here, as in all Chinese temples, forms a part of the temple approach. These brightened coins are used as talismans to keep off injurious influences.

At the very top of the mountain are two immense incense burners, one of which is used by those praying for health

and long life for living parents, the other by those praying that their departed parents may soon be enabled to pass into their next Buddhist existence. Near this point is a precipice named Self-sacrifice Peak, from the top of which certain pilgrims cast themselves as a sacrifice to the gods in behalf of their parents.

The proximity of such a temple, and the evident yearning of the people as expressed in this and many other religious forms—of which something may be told another time—leads us to hope that before many years we may be enabled to erect in the capital city, in the midst of this people, such a fitting temple of the living God as may arrest the attention of all these seekers after truth and salvation; that they may be led to enter its portals and hear of Him whose ears are ever open to the prayers of His faithful children, and hearing, they may turn unto Him and be saved.

## IN THE WOMAN'S DISPENSARY AT ST. LUKE'S, SHANGHAI

*By Margaret E. Bender*

**M**OST of our friends know that St. Luke's, Shanghai, is a hospital for Chinese *men*, but as there is none for women in the immediate vicinity of St. Luke's, the women and babies who need care as out-patients come to us. From the time of my arrival in China it has fallen to me to care for those of them who come to the surgical department. The picture tries to illustrate how and where the work is done. The dispensary opens at two o'clock, but any time after one the crowd has begun to collect and by two it is next to impossible to make one's way through it. There are men stationed there whose duty it is to keep order, but the Chinese are not experts in this

capacity, yet we are trying very hard to have order at St. Luke's.

On entering the waiting room you find a long line of women or mothers with their babies to be looked after, and one is always sure of a cordial welcome from the mothers at least, if not from the babies. Why should the poor babies be enthusiastic when, as they suppose, you have come only to make them suffer?

After your own hands are scrubbed you begin with the one at the top of the line and go on down, dressing one after another as fast as possible for about two hours, and usually to the tune of four or five other babies who are anticipating trouble long before their time has come.

Poor little ones! They certainly seem





AN EVERY-DAY SCENE AT THE DISPENSARY

to have their own share of suffering in this big world of China, and the sort that I am thinking of at the present time comes principally from a lack of cleanliness. They are almost never brought to the hospital until they are half covered with sores. The other day I opened eight abscesses on the head of one baby, and we have done even more than that, too. Even if the babies have no love for us, there is no doubt in anyone's mind but that most of the mothers have. The amount of confidence they place in one at times is really appalling.

Before the afternoon is over you have said "Ueh ian kak chi" dozens of times to their "zia zia." "Ueh ian kak chi" is the answer you give to "zia zia," which means "thank you."

Once in a while you may have a woman dressed in silk get down on her knees to express her thanks. That gives you a queer feeling down the spine and you make haste to help her up and to try to tell her how much more you would like to do for her.

When the work is all finished you come away feeling tired and decidedly dirty but glad the work is yours to do.

It must be somewhat of a comfort to those at home who are helping St. Luke's, as it is to us out here, to know what a tremendous amount of suffering is being relieved in this land by their efforts.

## HE BELIEVES IN THEM

The rector of a Connecticut parish, who believes in missions and missionaries because he has seen them at work, has the following to say concerning his experience:

**I** HAVE lately seen with my own eyes something of the ways and the works of missions in the Far East: in Egypt, India, China, Japan, Korea and the Philippines. The missionaries of whatever religious body—and I met representatives of several—are a prime lot. Men or women, they are of the very best, fit to shine anywhere in any calling; and among them our own hold a place of eminence, the peers of the best. Their work, too, is pre-eminently successful. Its value in educational and philanthropic directions, through cure and prevention of disease, and through the inculcation and illustration of Western civilization, is spoken of with respect by practically all, even by those who have not yet quite unlearned the old-time sneer at their purely evangelizing effort. And they are still the interpreters, the translators, and the philologists, as they have been from the beginning.

Americans cannot afford to go back on such excellent types of Americanism; and should our Church withdraw her support from her own representatives, it would be the occasion of bewilderment, I am sure, among all the rest.



CROSSING THE GREEN RIVER IN FLOOD

*Bishop Spalding in the bow of the boat, an Indian rowing, the woman of the party next, and in the stern the United States mail*

## THE UTES IN UTAH

*By the Rev. Donald K. Johnston*

THE Ute Indian Reservation, though but a small corner of Bishop Spalding's missionary district, is a vast section of country in Eastern Utah. The bishop's extra journey into the reservation last March was conspicuous for its novel and exciting experiences. At best this journey is exceedingly roundabout. It takes four days to reach Whiterocks, which is only about 200 miles from Salt Lake City, for the Wasatch Mountains stand between like a barrier. One takes the train into Colorado, makes a perilous journey over Baxter Pass by a narrow-gauge railway to Dragon, Utah, and thence embarks on a stage trip for two days which involves crossing Green River.

### *In Perils by Water*

The bishop had taken me with him, to leave me at Whiterocks for a few weeks, and upon arriving at Dragon we were confronted with the news that no passengers would be allowed to proceed the next day on account of ice-jams in

the rivers ahead. But the bishop, whose time was limited, insisted the next day on setting out, and the stage authorities, out of deference to his wishes, sent him along with the mail. Things went well enough till it came to crossing White River. Here the bishop had to be swung up a considerable ledge of rocks by the rope used for lifting the mail bags, after which, nothing daunted, he kept on to Chipeta Well, where the mail-driver received word to go no further. This was being stranded indeed! and the next day (the ice had gone out of the river just a short while after the bishop's athletic exploit) when the rest of us caught up with him he was quite willing to admit that the laugh was on him. When he had rejoined us he made the thirteenth passenger and we continued our trip with the ominous knowledge that Green River still remained uncrossable. After travelling for nine miles through three feet of water we reached Green River about nine at night. The river had not broken up, but the ice was covered with a



foot or more of rapid water in which great blocks of ice went swirling along. There was no crossing that night; consequently the party, which included one woman, camped out under the stars around a huge fire. We had no blankets, but the night was warm and the morning found us surprisingly free from stiffness and most anxious to cross over to Ouray, an Indian sub-agency. No one is in a hurry on the reservation and it was noon before a little skiff, masterfully handled by an Indian through the current and ice-cakes, had conveyed us, after four trips, to the Ouray side. The actual crossing did not seem dangerous, but when, one hour later, the ice broke up with terrific noise and did heavy damage to boats drawn high up on the banks, one realized how great a risk we had run in crossing the stream.

The bishop's return trip, three days afterward, was even more thrilling, for one of many torrents of surface water—"washes" they are called—overturned the bishop's stage, spilling its occupants into four feet of icy, raging water. One man became entangled in the wheels and was rescued with difficulty. As it was the bishop lost his overcoat (it went down

stream with the mail sacks) and was glad enough of the rope some Indians close at hand threw to him and his fellow-travellers.

### *Work in the Reservation Country*

The reservation country calls for two kinds of Church work: that among the Indians, and that among the white settlers and recent homesteaders. The Indian work is carried on at Whiterocks and Randlett. At the latter place the Rev. M. J. Hersey is doing telling work for the Utes in a religious, moral, educational and industrial way. At Whiterocks, Miss Camfield carries on an efficient field-matron work, and a corps of Churchwomen in the government boarding-school live with the Indian boys and girls. Miss Camfield's daily calls at the camps (wickiups) gives her the chance to alleviate physical ills and wants and to instruct the Indian women how to keep their tents, utensils and clothing in a hygienic condition. The teachers at the school, besides carrying out the Civil Service regulations, spend their time in amusing the children and



INDIANS IN THE BEAR DANCE AT WHITE ROCKS, UTAH



INDIAN GIRLS FROM THE GOVERNMENT SCHOOL, WHITE ROCKS  
*St. Elizabeth's Church and Hospital in the background*

in teaching them the ordinary refinements of life. The children comprise an inspiring Sunday-school and the spirit with which they sing their hymns is indicative of their amenability to Christian ways and standards, provided it were always possible to give them a good environment at their camps. On Good Friday they sang the "Story of the Cross" with considerable merit, and later in the spring, when I had the opportunity of preaching to the older Indians through an interpreter, the children's music was the life of the service. The Indian character as one comes to

know it is interesting, even lovable, and one feels that the Church must protect the Utes from their own follies and superstitions.

The work among the white settlers is confessedly of a difficult character. Our faithful missionary, Mr. Hersey, is also in charge of this part of the field, and not only does the Indian work handicap him, but the settlers themselves admit that at this stage of their efforts to subdue and tame the "bad lands" they do not give much attention to religion. But the sage-brush never called in the disc-plow or the irrigation-ditch to help



A VISIT OF MISS CAMFIELD TO AN INDIAN CAMP





*School-house at Roosevelt, Utah, where first Prayer Book service was held*

it; these civilizing agencies sought the sage-brush; in the same way the Church must create a demand for what she has to give by active service among the homesteaders in their almost life-and-death struggle with the desert. Many of these newcomers are from the various Eastern states, and in the new and very trying conditions of the reservation section they feel the lack of the deterrent moral forces and the wholesome environment of their former homes. Freed from old traditions and accepted standards, these people often lose hold upon the spiritual side of life.

Of the new towns, Myton possibly has the most promise, though it is not as far

advanced as Roosevelt, a town further north. Theodore, a more remote settlement, is characterized by a splendid enterprising spirit and its most active citizens are communicants of the Church. The Rev. Mr. Hersey goes to Myton for services on alternate Sundays, and to Theodore in those months which have five Sundays.

With Mr. Hersey I held the first Prayer Book service at Roosevelt in the school-house, where some dozen people made attentive use of the service leaflets. The great need at all these places, especially at Myton and Theodore, is a church building, and were it financially possible to erect a church in each town at the present state of its undevelopment this would be distinct proof of the Church's intention to minister to each community in the time of its greatest need. At Myton I spent several days, holding services every night, and at Theodore I held the same kind of services in a hall. At Theodore I also had the privilege of celebrating the first Eucharist—in a log house which was the best residence in the community.

The people on the reservation are looking forward to the time when the Church shall take continuous charge of the spiritual, moral and intellectual life of



OUR MOST ENTHUSIASTIC COMMUNICANT AT THEODORE STANDING BEFORE HER HOME

these promising communities. For, though at present it is indeed "the day of small things" with these new settlements, the railroad will soon penetrate this part of Utah and this whole section will spring into prosperous, active life. So far the Church has done her best, but unless some priest can be secured to relieve Mr. Hersey of some of this work, and outside help obtained for building the required churches, our religious influence must fall far behind the normal growth of the country.

When this last winter the Utah Legislature was called upon to appropriate certain funds for the relief of the people on the reservation, Mr. Hersey was appointed one of the distributors of the money—a fact which illustrates the prominent part our Communion is playing in the development of a country with a bright future. It remains now for Churchmen who have at heart the spread of the Kingdom in the domestic field to assist the Church to keep pace with the spiritual needs of these modern pioneers.

# I

Bishop Wells, of Spokane, writing on train, says:

**I** HAVE just visited Cashmere and Wenatchee (where we have a deacon) to give them the Holy Communion. In both places, more men than women received. Some of our Western men are very much in earnest. We have, not many miles from Wenatchee, the warden of a mission, lay-reader, Sunday-school superintendent and treasurer, who is a physician with a large practice. When summoned to attend a patient on Sunday he always replies, "I must read service to-day, and cannot come until after church and Sunday-school, unless it is a question of life and death." I wish all our men were equally in earnest, for not long ago a candidate for confirmation left word for me that he could not be confirmed that day, as he had to go a-fishing.

## PHYSICIAN AND CLERGYMAN

**O**N September 19th, in St. James's Church, Richmond, Bishop Gibson, of Virginia, acting for Bishop Roots, of Hankow, ordained Dr. Edmund Lee Woodward, who has already spent ten years in China, to the diaconate.

The *Times Dispatch* of Richmond, Dr. Woodward's home city, says of him:

"Dr. Woodward is the son of W. Minor Woodward, of this city, and has many relatives and friends throughout the state. He is particularly well remembered at the University of Virginia, where he took the M.A. and M.D. courses, and was prominent in all the Christian activities of the institution, serving twice as president of the University Y. M. C. A.

"Though studying medicine solely to equip himself better for effective mission work, Dr. Woodward spent a year in post-graduate study in the North, and took the examinations of the Virginia State Medical Board, attaining the highest grade among representatives of thirty-odd medical institutions.

"Upon reaching China, Dr. Woodward began pioneer medical work in Anking, the anti-foreign capital of a province containing 24,000,000 people. Here he succeeded in establishing the first and only hospital. It is now one of the largest mission hospitals in the Far East.

"Through its ministry to some 15,000 or 20,000 cases annually, it has not only disarmed the prejudice and won the favor of the officials and people, but has thereby been an invaluable agent in securing a favorable reception for Christianity in that district, where the Church is now growing rapidly.

"Recently Dr. Woodward came home on furlough, to complete his theological course, interrupted when he went to China, the hospital having been developed to the point where its work will be carried on satisfactorily by the other members of the staff. Upon his return to China next year Dr. Woodward will engage again in the mission work at Anking."



# TWO LETTERS FROM ALASKA

## AT HOME AGAIN

The Rev. John W. Chapman writes from Anvik, saying:

ALL our party, so far as known to me, have by this time arrived at their destinations. We left Misses Woods and Sabine at their respective stations. Celia Wright and Miss Heintz found a boat waiting for them at the mouth of the Koyukuk, and Miss Graves was already *en route* for Fairbanks when we left Tanana. I am very greatly cheered indeed by the reception which my fellow-workers gave me, as well as our neighbors, both native and white. Our people have the name of being undemonstrative. They are so perhaps to strangers, and they do not make much of a fuss over anyone with whom they have not established relations of intimacy; but to nearly a man they came to pay their respects, and after a day or two, by invitation, I had them to meet me, that I might tell them some of my experiences of the past year.

I was especially pleased with the appearance of the mission premises as we came near the bank. The grounds had been put in excellent order, and a new fence inclosing a garden in front of the girls' school-house, and another farther back, added greatly to the appearance of neatness and tidiness. Our old school-room was not in evidence, and I was glad of that, for I shall never feel that it is anything but a discredit to the mission until it has been remodelled and furnished. This has been an eyesore for years.

## STORY OF A SHIPWRECK

On August 30th the Rev. Mr. Rice writes from Juneau, Alaska, as follows:

I WROTE last week of our movements to date, but the letter, with the rest of our belongings, lies at the bottom of the ocean. We left Seattle, August 24th, on the steamship *Ohio*. We were delayed there a week

waiting for that boat. The third night out from Seattle, at 1 A.M., she struck a rock in the narrow channel and thirty minutes later was submerged. Shortly after striking the rock the passengers were called and told to dress as quickly as possible and get into the life-boats. We barely had time to slip into our clothes, wrap the babies in blankets and get out before the boat sank. The night was *very* dark and the lights went out just as we were leaving the boat. We were landed on the rocks and had to sit around in the pouring rain until daylight, when a steamer came and took us to a small town near, where we were well cared for and later were brought to Juneau to wait for another boat for Seward.

Of course we lost everything, trunks, hand baggage and all. We saved only what we were wearing—and that was not much in the case of Mrs. Rice and the babies. But the people have been very kind to us—they always are in Alaska! At Swanson's Bay we were given some clothing for the babies; and at Ketchikan Mrs. Roe divided with us her stock of children's clothes; and here in Juneau we have received many useful additions to our wardrobe. I celebrated the Holy Eucharist Sunday morning here, and in the afternoon the officers of the church gave me \$50 in gold.

It is quite inconvenient to be without even a cassock. All of my Eucharistic vestments, linens, Communion sets, etc., were in one of the trunks. One trunk floated ashore and I recovered it, but it contained little of value. But we considered ourselves most fortunate in escaping safe and sound. All of the passengers lost their outfit; many had to swim ashore, and at least five lives were lost.

We shall probably be in Juneau several days before another boat comes. All reports from Seward are most encouraging. It is the general opinion that it will be *the* town of Alaska in a very short time.

## NEWS AND NOTES

The Rev. John A. Staunton writes from the Mission of St. Mary the Virgin, Sagada, Philippine Islands:

**D**URING the last year and a half there have been 235 baptisms, 54 confirmations, 10 marriages, 18 burials. There are 18 children in the mission school, and 279 communicants. There have been 5,750 medical and surgical cases. The influence of the mission is being felt upon the Igorots of this whole district. There has been a total of 752 baptisms since the mission was opened and in every way native life is being toned up. If our resources only keep pace with our opportunities there is every prospect that in a few years more the entire Igorot population of this district, numbering many thousands, will have been converted to Christianity under our auspices.



Bishop Strange, of East Carolina, writes:

**"I**T is rare to look on such an ordination as was witnessed by the congregation of St. Paul's Church, Clinton, on the morning of July 7th, when Alexander C. D. Noe and Walter Raleigh Noe were advanced to the priesthood. At that first solemn moment of the service, when the preacher turned directly to the deacons, and they stood up before him to receive his closing charge, I looked on a beautiful and impressive sight: two brothers standing together looking up at, and listening with open minds and loving hearts to, the earnest words of their own elder brother—three brothers, good men and true, in the sacred ministry of the Church. The preacher was the Rev. Thomas P. Noe, rector of the Church of the Good Shepherd, Wilmington, and editor of the *Mission Herald*.

"The Rev. Alexander D. Noe is rector of St. James's, Belhaven, and of the parish of St. George and missions in Hyde County. The Rev. Walter Raleigh Noe is rector of St. Paul's, Clinton, and of the missions in Burgaw, Wallace, War-

saw and Fremont. These two young presbyters are doing as real missionary work as any I know of in the United States."



### EDMUND R. WOODMAN

**T**HE following minute, expressing the loss felt by the District of Tokyo in the death of the Rev. Mr. Woodman, has been sent to the editor for publication:

#### MINUTE

INASMUCH as by the death of the Reverend Edmund R. Woodman, the American Church Mission in Japan and the Japanese Church have been greatly bereft, we, the Standing Committee of the Diocese of North Tokyo, in the Nippon Sei Ko Kwai, representing the Church in this diocese, desire hereby to place on record our thankfulness to Almighty God for the twenty-nine years of faithful and efficient service rendered to this Church and the people by our departed brother, and also to tender to his widow and children, in this their sad hour of bereavement, our warmest sympathy in their loss, which is not theirs only, but the loss of the whole Church in Japan. For many years a member of this committee, a professor in Trinity Divinity-school, Examining Chaplain, Treasurer of the Clergy Sustentation Fund, and in other capacities, he has labored long and abundantly, and in the closest and kindest relations with us all. Be it therefore

*Resolved:* That a copy of the foregoing be sent to Mrs. Woodman, and that it be also published in *THE SPIRIT OF MISSIONS* and in the *Kirisutokyo Shubo*. (Signed)

JOS. S. MOTODA, *President*.

SADAJIRO SUGUIRA, *Secretary*.  
Tokyo, July 28th, 1909.



# THE MEETING OF THE BOARD OF MISSIONS

September 28th, 1909

THE Board of Missions met at the Church Missions House on Tuesday, September 28th, the Bishop of Albany presiding. The following members were present: The Bishops of Albany, New Jersey, West Virginia, Pittsburgh, Ohio, Massachusetts, Rhode Island, Minnesota, Indianapolis, Chicago, Long Island, Newark and New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks, Mann, the Rev. Mr. Sedgwick and the Rev. Drs. Storrs, Smith, Page and the Rev. Mr. Miel; Messrs. Low, Goodwin, Mansfield, Admiral Mahan and Messrs. Butler, King, Morris, Pepper, Pruyn, Lyman and Ryerson; of the honorary members the Bishops of Porto Rico and Cuba. Of the Department representatives Mr. Charles G. Saunders of the First and Dr. Wm. Jay Schieffelin of the Second were present, as well as the Rev. Thomas J. Garland, secretary of Department Three, and the Rev. Dr. J. H. Hopkins, secretary of Department Five. The return to duty of the Associate Secretary after severe illness was heartily welcomed and the Board expressed its gratification that it might continue to have his valuable services.

The committee on the nomination of a General Secretary announced that it had requested Dr. Lloyd to permit his resignation to take effect on the day before his consecration. With regard to filling the vacancy thus created the committee reported that "in their judgment it is eminently unwise to attempt to make any election at this time.

"In the first place, it could only be a temporary election, because the Canon requires that at each General Convention a General Secretary shall be chosen by the two Houses of the Convention, and as the next General Convention will meet in October, 1910, it would be very

unjust and unfair to any man to ask him to take the place for this short time.

"Besides this, the committee is very much impressed with the fact that the office ought to be enlarged, both in its title and in its power, and they propose to ask the Board to appoint a committee to report a change of the Canon to the General Convention which will give the General Secretary a new name and make him what he certainly ought to be, the great inspiring presence and power of our entire missionary work, and to make possible, should it be thought desirable, the choice of a missionary bishop for the position.

"The office is so efficiently organized that the committee believes it can do its work without an additional secretary, and with the cheer and hope of financial conditions they believe it safe to let things go on as they are."

The Board approved the report of the committee and the chairman appointed the Bishop of Chicago, the Rev. Dr. Alsop and Messrs. Pepper and Butler as members of the committee to draft the suggested amendment to the Canon of the General Convention. By a later resolution the Board requested the special committee on the nomination of a General Secretary "to take into consideration the propriety of appointing a General Secretary *ad interim* to serve until a General Secretary is elected."

Mr. George Gordon King was unanimously elected Treasurer in succession to the late George C. Thomas. In accepting the election Mr. King expressed his deep appreciation of the trust reposed in him and his determination to do everything in his power to further the Church's work at home and abroad.

In reporting on the finances for the last fiscal year Assistant Treasurer Roberts announced that since it had been determined to keep the books open

until September 28th, in order that delayed offerings and gifts might be credited to last year's apportionment, it was impossible to make a detailed statement. He was, however, able to say that the income from all sources would be sufficient to meet the appropriations for the last year and cut down by about \$15,000 the deficit of \$48,500 with which the year began. Therefore the Church would enter upon a new missionary year with the finances in more satisfactory condition than when the year began. Last year forty-seven dioceses and missionary districts gave the full amount of their respective apportionments as compared with eighteen dioceses and missionary districts seven years ago when the apportionment plan was adopted by the General Convention. About seven hundred congregations from whom no offerings were received during the fiscal year 1907-08 sent offerings for the year just closed. This accounts in a large measure for the greatly improved financial showing. Many were led to do this because of their desire to show their appreciation of the work and example of Mr. Thomas.

The Board in expressing its gratitude for this achievement recorded "its deep appreciation of the fine spirit of co-operation manifested by the bishops and parochial clergy, without whose help the present result would have been impossible," and adopted a resolution requesting the parish clergy "to express to their congregations the Board's cordial thanks for the loyal co-operation which has changed a situation full of danger and anxiety into one full of confidence and courage."

The Board also expressed its appreciation of the services rendered by members of the Commission of Seven in helping to avert what in all probability threatened to be a disastrous situation.

The Assistant Treasurer announced that the offerings from the Sunday-schools for the Lenten Offering for the past fiscal year amounted to \$147,252.91 from over 3,900 schools as compared

with \$137,170.58 from 3,800 schools for the preceding year. The General Secretary was instructed to convey to the young people of the Church the thanks and appreciation of the Board for their continued and generous help.

In view of the hearty endorsement of its progressive policy given by the Church, the Board decided to act at once upon the urgent appeal made by the Committee on Domestic Missions and the Committee on Work among the Negroes. An additional \$25,000 was appropriated for Church extension in the United States among white people and \$29,500 for Church extension among Negroes.

The Board was informed that Mrs. George C. Thomas desired to give \$100,000 as a fund in memory of Mr. Thomas, to be held in trust and the income only to be used for purposes at the discretion of the Board. The vice-president was requested to convey to Mrs. Thomas the hearty thanks of the Board for her gift and its assurance that her wishes would be complied with.

The Assistant Treasurer reported to the Board that its late Treasurer had created three trusts to be held by the Domestic and Foreign Missionary Society—one of \$100,000, the income to be used for the purposes of the Society; one of \$50,000, to be used to increase the efficiency of the work done by the Society; and one of \$15,000, to be used to further in any way that the Board might think best the Lenten Offerings of the Sunday-schools.

The Assistant Treasurer was also able to give particulars concerning the large bequest of Miss Mary Rhinelander King. Under her will the Domestic and Foreign Missionary Society, in addition to being residuary legatee, will receive a valuable piece of property in New York City, to be held in trust and the net income therefrom to be used for the general work. Miss King also created two funds—one of \$20,000 and one of \$10,000, to be held by the Board and the income to be applied to Colored missions. Eventually the Society will receive Miss King's country estate on Long Island,

with liberty to dispose of it and use the proceeds for its corporate purposes.

The Assistant Treasurer pointed out that in spite of these generous gifts it would be inaccurate to assume that the invested funds of the Society make steadily increasing offerings from living donors unnecessary. The income available for general purposes from all trust funds is now about \$100,000, while the appropriations for the present fiscal year are more than \$1,100,000.

Upon the recommendation of its special committee the Board decided to re-enact the table of apportionments to the dioceses as for the last fiscal year with the exception of a slight change to correct an obvious error in the apportionment to the Diocese of California. The total apportionment for the present fiscal year will be as last, approximately \$658,000. The offerings from congregations and individuals on account of the apportionment for the year 1908-09 fell short of this amount by about \$120,000.

In order that the Church may share in the help expected from the conferences and conventions to be held during the winter under the auspices of the Laymen's Missionary Movement in seventy-five of the principal cities of the United States, the Board requested thirty laymen to form a nucleus of a committee of one hundred laymen, representing dioceses in different parts of the country, to take steps to insure the attendance of Churchmen at these gatherings and to organize them for aggressive work thereafter.

The Board had before it many letters from bishops in the domestic field with regard to arrangements for the new fiscal year, and wherever necessary favorable action was taken. The letters received during the summer from the bishops abroad indicated that steady progress is being maintained. Bishop Graves reported that he had succeeded in purchasing about twelve acres of property adjoining the grounds of St. John's University, at a cost of \$15,000. Upon this land it is proposed to erect a new preparatory building for St. John's,

with teachers' residences and a school for the training of catechists. A special appeal was authorized to secure the money with which to provide for this purchase.

Numerous requests for reinforcements were also before the Board. Clergy are urgently needed in Porto Rico, China and Japan; physicians in Japan and the Philippines; nurses in the Philippines, Porto Rico and China, while St. Paul's College, Tokyo, St. John's University, Shanghai, and Boone University, Wuchang, need laymen to take important posts on their faculties. Women teachers are needed in St. Mary's, Shanghai, and St. Hilda's, Wuchang.

The Board learned with great regret of the death of the Rev. E. R. Woodman, our senior missionary in Japan, on July 22d; of the death of Miss Mabel A. Protheroe, of the African Mission, on August 11th, and that of Mrs. Schereschewsky, widow of the late Bishop Schereschewsky, on August 20th, at her home in Tokyo.

The Board also accepted with regret, because of illness, the resignations of the Rev. D. W. Bland, of Porto Rico, Miss Lillis Crummer, of Shanghai, and Miss Mary Humphrey, of the Philippines. The resignation of Dr. B. M. Platt, of the Philippines, who has entered the government service, was also accepted; and, at the request of the Bishops of Alaska and Hankow, the names of the Rev. John B. Driggs, M.D., and Miss Rebecca R. Halsey were removed from the list of missionaries.

The election by the Council of the Seventh Missionary Department of the Rev. H. Percy Silver to be Department Secretary was approved.

Miss Grace Lindley was appointed assistant to the Secretary of the Woman's Auxiliary, with duties at the Church Missions House.

The Board having received from the recent Conference of Church Workers among the Colored People a renewal of its previous request for the appointment of a field secretary, replied that it was not prepared at this time to reconsider



the decision of last winter not to appoint such an officer.

The committee on missionary meetings reminded the Board that during the past year there have been many evidences that the Church as a whole has realized its missionary privilege and obligation as never before and as a result has been led to attempt and to accomplish tasks that a few years ago would have seemed impossible. It therefore recommended and the Board adopted the following resolution:

*Resolved:* That the bishops be requested to set apart in their respective dioceses and districts the Second Sunday in Advent, December 5th, 1909, as a day of thanksgiving for the goodness of Almighty God in leading the Church to a more adequate conception of her mission and in enabling her to undertake and achieve larger things for the glory of God and the welfare of His children.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given, requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

### *Department Secretaries*

Department 1. Cared for at present by secretaries at the Church Missions House.

Department 2. Cared for at present by secretaries at the Church Missions House.

Department 3. The Rev. Thomas J. Garland, Secretary, Church House, Philadelphia.

Departments 4 and 7. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 5. The Rev. John Henry

Hopkins, D.D., 703 Ashland Boulevard, Chicago.

Department 6. The Rev. C. C. Rollit, D.D., Secretary, 4416 Upton Avenue, South, Minneapolis, Minn.

Department 8. The Rev. L. C. Sanford, 1215 Sacramento Street, San Francisco, Cal.

### *Alaska*

Miss Isabel M. Emberley, of Fairbanks.

### *Oklahoma*

Bishop Brooke, during November.

### *China*

The Rev. F. L. Hawks Pott, D.D., of Shanghai.

Mrs. Pott.

The Rev. Alfred A. Gilman, of Changsha.

The Rev. R. C. Wilson, of Zangzok.

The Rev. John W. Nichols, of Shanghai, available in Department 8. Address: 1215 Sacramento Street, San Francisco, Cal.

Dr. John MacWillie, of Wuchang.

Dr. Angie M. Myers, of Shanghai.

Miss Margaret E. Bender, of Shanghai.

### *Japan*

The Rev. I. H. Correll, D.D., of Osaka.

The Rev. Roger A. Walke, of St. Paul's College, Tokyo.

The Rev. Isaac Dooman, of Wakayama.

Deaconess Anna L. Ranson, of Sendai.

### *The Philippines*

The Rev. Hobart E. Studley, of Manila.

### *Work Among Negroes in the South*

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 500 West 122d Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., are always ready to take appointments, especially when a number of engagements in the same neighborhood can be grouped.

# ANNOUNCEMENTS

## CONCERNING THE MISSIONARIES

### Alaska

THE Rev. John W. Chapman, who sailed from Seattle on July 26th, arrived at Anvik about August 20th.

MISS BERTHA W. SABINE, deaconess, who sailed from Seattle on July 26th, arrived at her station, Circle City, on August 13th.

MISS ELIZABETH M. DEANE, deaconess, sailed from Seattle by the steamer *Jefferson* on August 7th for Tanana.

MISS LOUISA SMART, who sailed from Seattle by the steamer *Jefferson* on September 10th, arrived at Ketchikan on the 13th.

MISS MARGARET C. GRAVES, who sailed from Seattle on July 26th, reached Fairbanks on August 17th.

### Honolulu

MRS. ANNA E. SANDS, deaconess, and Miss Ida Buchly, retiring from work in the Hawaiian Islands, sailed from Honolulu on July 28th, and arrived at San Francisco on August 3d.

### Africa

MRS. ELIZABETH M. MOORT and Miss Ruth Margaret Dodge arrived at Monrovia on August 2d, and on the 5th proceeded to the Girls' Training Institute at Clay-Ashland.

### Shanghai

MRS. F. R. GRAVES, with her daughter Josephine, who has come to the United States to complete her education, left Shanghai by the steamer *Lutzow* on June 12th, and, coming by way of London, reached New York on August 24th.

### Hankow

THE Bishop of Virginia, acting for the Bishop of Hankow, ordained to the diaconate Dr. Edmund Lee Woodward, in St. James's Church, Richmond, Va., on September 19th. The candidate was presented by the Rev. William Meade Clark, rector of the parish, and the sermon was preached by the Rev. Arthur M. Sherman, of Hankow.

### Tokyo

DR. R. B. TEUSLER, with his wife and three children, returning on regular furlough, sailed from Yokohama by the *Wakasa Maru* on May 26th. Coming via the Suez Canal, he arrived at New York on August 21st and proceeded to Richmond, Va.

### Mexico

THE Rev. J. H. Swann, whose appointment was announced in the May number, reported his arrival at his station, San Luis Potosi, on July 20th.

### Cuba

ON June 27th, Bishop Knight ordained to the diaconate Mr. Guy H. Frazer, who had served for some time as a lay-reader in the District of Cuba. Returning to the field Mr. Frazer left Savannah, Ga., on September 26th.

MISS IDRESS C. WALLACE, who was appointed by the Board on June 8th, left her home at Keytesville, Mo., on September 2d, and sailed from New York by the steamer *Seguranca* on the 10th, direct to Guantanamo.

MISS GERTRUDE M. JONES, who was appointed at the same meeting, left her home at Delanco, N. J., sailed from New York by the steamer *Morro Castle* on September 18th and arrived at Havana on the 22d.

### Haiti

ON September 13th, Bishop Holly ordained to the diaconate Paul Ledan and David Macombe, who have been acting as lay-readers for the past year. He also advanced to the priesthood the Rev. Vilvaleix Coulanges and the Rev. George Emmanuel Benedict. He was assisted by the Rev. P. E. Jones, the Rev. Charles E. Benedict and the Rev. Alexis Fargeau. The sermon was preached by the Rev. Charles E. Benedict. Many high officials were present.

# THE WOMAN'S AUXILIARY

## To the Board of Missions

### AUXILIARY PAPERS

#### NO. I: THE WOMAN'S AUXILIARY AND THE APPORTIONMENT PLAN OF THE BOARD OF MISSIONS

WHEN the Apportionment Plan was devised, to enlist every member of the Church in systematic and conscientious giving for General Missions, the General Secretary of the Board turned to its Woman's Auxiliary, asking the co-operation of the members in this enterprise. He made of them the definite request that each year the Auxiliary should give into the Board's treasury \$100,000, which should apply on the appropriations made by the Board to the mission field.

In the year preceding this request the Woman's Auxiliary had reported work done to the amount of \$397,438.04, of which amount \$191,772.48 was the value of its missionary boxes. Of the \$205,665.50 given in money, \$50,332.91 was for diocesan missions, and \$44,521.38 for specials in the domestic and foreign mission fields, which could not be used to help in redeeming the pledges made by the Board. But \$41,107.17 given that year had been so given as to apply upon these appropriations. What, therefore, the Auxiliary was called upon to do was to increase this contribution by \$58,892.83 in each successive year, thus bringing a full \$100,000 yearly into the treasury.

Following the method of the Board of Missions the plan was adopted of apportioning this \$100,000 among the diocesan branches, and for a number of years each branch has been asked to give a certain amount toward the desired total. This suggested apportionment is made to the women, the Juniors and their Little Helpers of the Babies' Branch separately, that so even the youngest members of the Woman's Auxiliary are being trained in this the

Church's approved method. The following table will show the result of the effort continued now for the last nine years:

	Women.	Juniors, including the Babies' Branch.	Total.
1901-1902:	\$42,216.71	\$4,243.82	\$46,460.53
1902-1903:	56,212.37	5,276.36	61,488.73
1903-1904:	69,846.23	5,728.71	75,574.94
1904-1905:	58,616.76	6,467.64	65,084.40
1905-1906:	65,930.68	8,473.09	74,403.77
1906-1907:	65,973.02	8,647.92	74,620.94
1907-1908:	62,293.08	11,506.54	73,799.62
1908-1909:	82,438.26	14,068.71	96,506.97

It has been the regret of the Auxiliary that it has not yet reported the entire \$100,000 forwarded to the missionary treasury in any one year, but there are reasons why this has been difficult of accomplishment. The first of these is, of course, that all members of the Auxiliary have not yet learned, what many are happy in knowing, that this duty becomes a pleasure by exercise, and could be easily accomplished if everyone who prays and reads and studies and gives in the Auxiliary would make her conscientious gifts regularly for this object set by the Church before us all.

But, apart from this, we must remember that a faithful member of the Woman's Auxiliary is a member of her parish also, and the parish has its apportionment to meet, and she has her share in that.

Then, many members of the Auxiliary are teachers in Sunday-school, or mothers, sisters, aunts of Sunday-school children, and share in the Sunday-school Easter offering which applies upon the Board's apportionment.

Many members also give a helping hand to Juniors and Little Helpers of the Babies' Branch, that their apportionment may be met.

Consequently many women of the



Auxiliary yearly give for General Missions, not only toward the \$100,000 apportioned to the Woman's Auxiliary, but toward the \$100,000 apportioned to the Sunday-school and toward the remaining amount which has been apportioned to the dioceses and parishes.

Nor have we considered the money contributed toward the \$100,000 assigned it the only, or perhaps the chief help given by the Woman's Auxiliary to the Board in carrying out its apportionment plan. We feel that its loyal co-operation in the plan has had a share in the advance that has been made, and that the growing interest of the members of the Auxiliary has encouraged rectors to introduce and continue the plan in their parishes, and has influenced wardens and vestrymen, Sunday-school superintendents and many of the laymen and laywomen and children of the Church to adopt the system.

At the same time, though far too often the Woman's Auxiliary numbers but a small proportion of the women of a parish among its active members, we look confidently to see before long the full \$100,000 given year by year. And when this shall have been accomplished, why should the Woman's Auxiliary stop at that!

It would not, we are sure, were all its members like-minded with one among the oldest of them, taken from us last year by death. In the back of her Prayer Book were found copied the following verses, and as they incite, she gave.

"Give as you would if an angel

Awaited your gift at the door:

Give as you would if to-morrow

Found you where waiting was o'er.

"Give as you would to the Master,

If you met His searching look:

Give as you would of your substance

If His hand your offering took."

## THE WOMAN'S AUXILIARY AND PARISH APPORTIONMENTS

IT is true that the Woman's Auxiliary is expected to give \$100,000 every year toward the appropriations of the Board of Missions, and also that this apportionment of the Woman's Auxiliary is quite distinct from the apportionment made to dioceses and parishes; but the Woman's Auxiliary is auxiliary to the Board of Missions and its helper in many ways, and it sometimes lends a hand in the matter of these parish apportionments as well. We give an example of this:

A branch of the Woman's Auxiliary was formed last year in one of our old historic parishes. This branch met first on the sixth of May and up to the first of August held six informal meetings. At these meetings "The Why and How of Foreign Missions" was read and enthusiastically discussed. "In consequence of which," the secretary writes, "when our rector asked us to fulfil our parish apportionment we volunteered to

try. Only \$70 of the \$240 apportionment had been sent to the Board, but in five mid-summer weeks, with only a score of us to respond, the amount raised was \$180. There was no 'begging' or sale, so we feel greatly encouraged. This is the first time our parish has met its apportionment."

How was this done?

"There was no specific method other than enthusiasm and a proper knowledge of the subject from the reading aloud and discussing of our missionary book. Having read and discussed it we said we would try to interest whom we could in the great subject without coming down to barter and exchange and to beg for pittance, but rather to endeavor personally to arouse the spirit of responsibility in others. Faith opened many doors. You know how it is, 'Where there's a will, there's a way.' Any branch can do it. I hope this year will be one of great blessedness for us all."

## RESPONSES AND RESULTS

A CIRCULAR letter was sent to members of the Woman's Auxiliary, setting before them the example of this parish branch that helped raise the parish apportionment, and we here give some of the responses received.

From Western Massachusetts:

THE circular letter requesting the help of the parish branches of the Woman's Auxiliary in raising the apportionment of the parish before September 28th was put in the hands of the rector of our parish on the morning of September 2d. On that evening the vestry assembled and voted to raise the amount and to send it in before September 28th. They have in hand \$60 of the \$100 apportioned.

From Wyoming:

AT our June meeting it was learned that our parish apportionment lacked nearly thirteen dollars of having been met, and the Auxiliary agreed to make up this deficit. This was done, and our parish treasurer remitted the full amount about July 1st.

From Western Michigan:

IN response to the circular letter to the Woman's Auxiliary, dated September 1st, I have this day handed to our parish treasurer \$200 to apply on our parish apportionment, which we found was in arrears nearly \$300. We trust that from other sources the deficit may be fully made up before the 28th, and that a similar tribute to our late devoted Treasurer, George C. Thomas, may be made throughout the Church.

This message comes from a weak parish in a weak diocese:

I WAS so in hopes that our parish could send more than our share of the apportionment this year as a memorial to Mr. Thomas (I do not think that paying a just debt can be considered a memorial), but we are a weak and poor parish and can barely

meet the apportionment. I can say, however, that we have not failed so far in doing this.

From Alabama:

OUR guild met the day the letter from the Missions House came. When I read it our rector said our assignment for the year had been already met. We then discussed plans for meeting it promptly in the future, and I hope when we meet next week we can settle on one which will enable us to meet all our missionary apportionment promptly. Our church is so large and our congregation so small and poor as to seem incongruous. It is also difficult to raise a feeling of obligation to the Church's Missions, as it is such an effort to meet the necessary expenses of the parish. We have managed to meet them somehow, but not adequately.

From Massachusetts:

THE circular letter reached me a few days ago and found me at my desk with our parish list before me, making plans for the sending out an appeal for our apportionment. The full amount, however, had been sent to New York a few days previously, as I always see to it that our parish is not found wanting. The amount I have made up has varied from \$8 to \$80, but this year it looks as though all that I have advanced will be made up.

From Iowa:

I AM the president of our parish branch for this year, and am so glad to have this letter. It suggests what our branch thought we should do. The parish has sent something toward the apportionment this year, and will do much better next year. The rector has asked me to appoint a committee from the Auxiliary to work with the vestry for the apportionment, and we hope in that way to bring it before the people.

## THE JUNIOR DEPARTMENT AND THE AUXILIARY APPORTIONMENT

SINCE the Junior Auxiliary aims to train the children and young people, it is well to look at all that is done from the educational point of view, and this should be done in the matter of gifts. There are two results which follow gifts: one, the result brought about by the accomplishment of the object for which the money was given, and the other the effect upon the giver. Without belittling the importance of the first, the second is the part which must be of special value in Junior work.

What educational value has the money given by the Juniors? Much as the actual money may help in the Church's missionary work, it is more important to see that it teaches the Juniors the necessary lessons of giving. Following, not preceding, if it is to be educational, the first two aims of the Junior Department, prayer and study, gifts of time and money come as a result of the first two. So as we begin the work of 1909-1910 we should plan carefully what may be done on educational lines of giving. We shall want to have the Juniors give their share, but we shall be more anxious as to *how* they give than about the amount given.

Junior branches have, of course, always given to the Church's missionary work, but since the General Convention of 1904 there has been a growing feeling as to the wisdom of united interest. At a little meeting in Boston some of the Junior officers heard Dr. Woodward tell about the new hospital in Anking, and it was proposed that the Junior Auxiliary should make a united gift of \$500 to furnish the children's ward in that hospital. That was done, and the next year it was proposed that they should again undertake a united gift, this time of \$2,000, to furnish two class-rooms in

St. Paul's College, Tokyo, and when it proved rather difficult to give all the money necessary, it was suggested that the next year the amount needed should be completed, and a third class-room added. These were the united gifts during the years between the Convention in Boston in 1904 and that in Richmond in 1907. At an informal meeting of Junior officers with the Secretary of the Auxiliary, in Richmond, the question of a united gift for 1907 and 1908 was discussed, and the suggestion was made that instead of a special object like a hospital or college being taken, the Junior Department should try that year to give its part of the \$100,000 apportioned to the Woman's Auxiliary for something that would count on the Board's appropriation. It was decided that, as many Juniors would be studying China, an effort should be made to give \$15,000 for work in that country. At the end of the year not much more than half the amount had been given, but the plan of giving to the general work instead of to specials was growing in favor.

Last year it was decided that \$12,000 should be the Juniors' share of the \$100,000. A letter went to each Junior branch telling of the map of the world which hung in the Church Missions House, and proposing that instead of one country like China being chosen, each diocesan branch should decide where it would send its gift, and then as the replies came in to the Missions House, the name of the diocese was placed on that part of the world for which the Juniors of that diocese were to work during the year. So instead of all the Juniors giving to China, they gave to the world-wide work, for some Junior branches gave to Japan, some to Africa, some to Alaska, and so on, till there was no part of the field which did not receive from some



Junior branch. Of the \$12,000 proposed, \$10,529 was given, not including the \$3,539 given by the Little Helpers. That was surely the best move yet, but there is one more step, and it was taken last year by the Juniors of a few dioceses. If it is good for the Junior Auxiliary to give to the world, why is it not good for each branch also to give to the world? In these dioceses this was decided upon, and they sent their gifts for *General Missions*; that is, they gave their money into the care of the Board for the whole work, without naming any particular part.

During 1909-1910, shall not the whole Junior Department follow the example set by these dioceses? Once more let \$12,000 of the \$100,000 be the share of the Juniors, and \$3,500 that of the Babies' Branch, but let it be given for General Missions, and let this be done because of the lesson to be learned by so giving.

The educational way is not always the easiest way for the teacher, but it is the best way for those whom she is trying to teach. How many Junior leaders reading this will at once think that it is going to be much more difficult to interest their Juniors in General Missions than in some one child in a certain school or hospital, or even in some special school or place? And every leader who thinks so is probably right. It would be easier for that leader to interest them in one place, because she herself is most interested in it, and most intelligent about it. She knows, and therefore can tell, about a certain school in China because she happens to be interested in that herself, but she knows nothing, for instance, about the work in Porto Rico or Africa. What shall she do? First—and it is absolutely essential—she shall change her own outlook and herself become interested in the whole. The commission given the Church is for the world, and one who would see as her Lord sees, looks out upon the world, and one who would really care remembers that He “loved the world.” Then she begins to

pray for the world-wide need, and is eager to do something to meet that need. Once that is learned by the leader, the rest is easy. It will not be difficult then to teach even the youngest that the Kingdom of Christ is to include the whole world; that He claimed all authority, and sent His messengers to all people because He redeemed the world. Then the actual Mission study will follow the same lines. “The Why and How of Foreign Missions” will make the Juniors realize that the Church stands responsible for carrying the Message to the world, and even the study of one particular country need not concentrate attention and interest on that one field alone. Make the needs of Japanese boys and girls felt by the Juniors, and a word only will be needed to bring out the fact that if Christianity is so needed by Japan's children, it is needed no less by China's, Africa's, Alaska's, and all children everywhere. And then if it seems to the Juniors a difficult question *where* to help, comes the leader's opportunity to say, “Let us give to all the world. We will send all we can to the Board of Missions, and let them divide it as is most needed.” Two things will be the certain outcome of such educational methods of giving. More will be given, as the needs of a world press home upon the hearts of the Juniors, and a long step will be taken toward the time when the Church shall give, not because her children are stirred by some emotional appeal for some one need in some special little corner of the globe, but because her children have realized the responsibility they have for the world-wide undertaking entrusted by the Lord to His Church.

### TO DIOCESAN OFFICERS

THE October Conference of Diocesan Officers will be held on Thursday, October 21st, in the Board room of the Church Missions House, beginning at 10:30 A.M., and closing with noon-day prayers in the chapel.



A COREAN VILLAGE

## SUMMER HOLIDAYS IN COREA

[Miss Clark, of Hankow, Miss Barber, of Anking, and Miss Wall, of Hirosaki, during their summer vacation visited Corea, and we give the following account written by Miss Wall of what they found there. The example of these new Corean Christians if followed by Christians here at home would solve the problem of Apportionment and many other plans.]

**I** WISH that every missionary could spend a month at Pyeng Yang, as I have done this summer, and see for himself what this great body of United Presbyterians is doing here. The Coreans of this place, clamoring as they are for the Gospel, have become, themselves, a vast missionary body, so that you feel that every one in these vast congregations feels a personal responsibility. And they are made to feel it. When a person signifies a wish to become a Christian, he is then obliged to pass an examination before he can enter the ranks of catechumen, even. And how is he taught? Every Christian, or even catechumen, as soon as he has received any instruction, is evidently filled with a burning desire to teach some one else, and no one who has not passed satisfactory examinations, both as catechumen and then afterwards for Baptism, before the elders and presbytery, and has not

brought one member at least into the Church, can be received.

I thought I had seen splendid congregations in Fusan and Seoul, and so I had, but the Sunday-school and afterwards three other services which I attended yesterday could only fill one with such wonder—it seemed like a dream!

Here is this town of Pyeng Yang; "Peaceful Plain" is the meaning—the Japanese call it "Heijyo," their way of reading the Chinese character. Yet it became a veritable battle-field at the time of the war with China, and a missionary said Saturday, "And I think it will be again." It is a vast plain lying between two rivers, the larger, the Tatong River, on the east, and the Patong River on the west, and on the west and north is the old wall put up by the founder Kija, in King David's time. The stonework has lasted remarkably, but now that the order has come from the

Japanese authorities to raze it to the ground, both Japanese and Koreans have taken away some of the stone for building purposes. When the Korean Emperor visited this part of the country with Marquis Ito, in the spring, his majesty sent offerings to Kija's, his ancestor's mound, although I believe it contains now only a portion of his shoes. We passed it on Saturday night, on our way to "Peony Mt.," which overlooks the Tatong River. It is a small, round hill; perhaps on account of its shape they gave it that name. It is very steep and sudden; you get up quickly and come down quickly. On the north, stretching away from it, is a huge concave trench, perhaps 300 or more feet long, and having walls of rock on each side, above the earth, so that the trough is very deep. When the Japanese were making war on China, and the Chinese were crowded together on this round hill, thinking they were defending the city, the Japanese crowded up the hill and threw them over, some into the trench, and some into the river, so that rivers of blood ran. Then on the east of the city is the gate, where I saw on Saturday a big normal class of no less than one hundred men crowded into the gallery for a summer school, all anxious to improve themselves. On four huge pillars were suspended chains, all that remains of the unfortunate *General Sherman*, a cruiser which ventured in the early sixties into the Tatong River. The men on board appealed to the Koreans, one of whom fired a boat loaded with pitch, and set theirs on fire, and burned them all to death. This man afterwards became a Christian, and died four years ago, a member of the Church.

I will tell you a little of what I saw on Saturday and Sunday in Pyeng Yang. In the big central church building was a class of fifty women, all Sunday-school teachers, with whom Miss Best went over the Sunday-school lesson on Saturday afternoon. In what they call their Bible Institute Building was another large class of teachers being taught by one of the elders.

On Sunday morning I first attended the Sunday-school of one congregation. There were twenty-three classes of women upstairs, and the girls were downstairs. Boys and men were being taught in entirely separate buildings from this. Of these twenty-three women, only two were paid Bible-women, all the others were giving their services. These classes were arranged according to the amount of instruction they had received. If it is possible, they are taught, if they do not already know, the Korean Alphabet, and so, except a few late comers in a group near the entrance, almost everyone held her Bible and followed the lesson. There were nearly two hundred women, in all, and almost all were Christians, some in more advanced stages than others. I was impressed by the earnestness, and I do not think they were aware of the presence of a foreigner, as they squatted on the floor in groups about their instructors.

The next service I attended was in the Methodist Church, where there were 600 men, women and children assembled for service, without the dividing screen. I met there a young Korean woman, a physician, who has studied in America, and who showed me the new hospital they have built. In the afternoon I went to the service at Central Church, the First Presbyterian Church in Pyeng Yang, from which, in Pyeng Yang Province itself, two hundred other churches sprang, four in the city of Pyeng Yang itself, the Central being the largest. The others have an attendance as follows: At the "South Gate" in the "New Town" (Japanese section), 450 baptized and catechumens; North Church, 300 catechumens and baptized; Fourth Church, between South Gate and Central, 300; Women's Institute Building and Men's Theological, for one congregation—in all, about 700 or 800. Each ten Christian families has a "quonsa" or spiritual adviser, who reports on their condition. Each Korean woman has, too, a certain number of families for whom she feels responsible.



I have come on to Syen Chum and find in this, the North Pyeng Yang District, the same well-organized and earnest congregations. Last night, although it poured in torrents, and bad roads were worse, and umbrellas and lanterns were few in this country, yet there were no less than 200 there, about half the usual congregation. Their buildings are not our idea of a church, absolutely plain inside; but they keep to the Korean style of roof outside, only with higher ceilings, and this they follow with their dwellings. The inside beams of an ordinary Korean house would strike the foreigner in the neck, they are so low. But in spite of the absolute plainness, when you think that these Koreans, poor, very poor, as most of them are, are building their churches and are paying for their pastors' salaries almost wholly, and in many cases entirely, and that hundreds, as elders and Bible-women, are giving their services, many going into other towns at their own expense, you feel how great the work is!

On Sunday night, as I sat and looked at the vast congregation of women in the Theological Building in Pyeng Yang,

and knew that on the other side of the curtain were as many, or more men, all thoroughly in earnest, it seemed indeed like the New Jerusalem, and the Korean who addressed them was telling of some of his experiences in as simple a way as one returning to his family might tell of what he had witnessed in his travels.

When you see them talking together before and after the services, it seems at first as if they were not quite reverent; and yet, when you know what it is, that they are not gossiping but really teaching and trying to make others understand what means so much to them, then you feel quite different.

Miss Clark, Miss Bender and I went one day to Luwan and visited the Sisters of the Order of St. Peter, supported by the S. P. G., and were charmed. We went on Saturday, and were able to attend Vespers before leaving. The service was one of the most beautiful I have ever attended, the singing was really beautiful—decidedly the best I have heard in Corea. They are very poor, Sister Cecil told us, and are growing slowly. Their greatest work is on the Island of Kang Wha.



COREAN TOWNSFOLK

## Episcopal Theological School Cambridge, Mass.

### FACULTY

**Rev. George Hodges, D.D., D.C.L., Dean**

Homiletics and Pastoral Care, and Liturgics

**Rev. P. H. Steenstra, D.D. (Emeritus)**

Interpretation of the Old Testament

**Rev. Henry Sylvester Nash, D.D.**

Interpretation of the New Testament

**Rev. Maximilian Lindsay Kellner, D.D.**

Literature and Interpretation of the  
Old Testament

**Rev. Edward Staples Drown, D.D.**

Systematic Theology

**Rev. Philip M. Rhinelander**

History of Religion and Missions

**Rev. Henry Bradford Washburn**

Ecclesiastical History

**Mr. Robert A. Woods**

Sociology

**Mr. William Alden Paull**

Music and Reading

Access without charge to Harvard University  
libraries and many courses of special lectures.  
Men prepared to meet present problems, theo-  
logical and social. Opportunities for city mis-  
sion work in Boston under experienced direction.  
For Catalogue or other information apply to  
the DEAN.

## The General Theological Seminary

**Chelsea Square, N. Y. City**

**The Very Rev. Wilford L.**

**Robbins, D.D., LL.D., Dean**

This is the only Seminary under the con-  
trol of the General Convention of the Epis-  
copal Church.

The regular Course of three years covers  
a thorough study of all the usual depart-  
ments of Theological training, and Stu-  
dents, after the first year, may specialize  
in certain Departments.

Students may, without extra charge,  
under the advice of the Dean and Faculty,  
attend certain courses at Columbia Uni-  
versity.

Scholarship aid is given when needed.

For details address

THE DEAN,

1 Chelsea Square.

## The Divinity School of the Protestant Episcopal Church in Philadelphia

### FACULTY

**Rev. WILLIAM M. GROTON, S.T.D., Dean,**  
Systematic Divinity.

**Rev. A. D. HEFFERN, D.D.,**  
New Testament Literature and  
Language.

**Rev. LUCIEN M. ROBINSON, S.T.D.,**  
Liturgics, Church Polity and Canon  
Law.

**Rev. JAMES ALAN MONTGOMERY, Ph.D.,**  
S.T.D., Old Testament Literature and  
Languages.

**Rev. GEORGE C. FOLEY, D.D.,**  
Homiletics and Pastoral Care.

**Rev. J. CULLEN AYER, Jr., Ph.D.,**  
Ecclesiastical History.

**SPECIAL INSTRUCTION IS GIVEN  
TO THOSE PREPARING FOR  
THE MISSIONARY FIELD  
EXCHANGEABLE CREDITS WITH  
THE UNIVERSITY OF  
PENNSYLVANIA**

For Catalogue send to the Dean, **Rev. WILLIAM  
M. GROTON, S.T.D.,** 5000 Woodland Ave., or  
the Secretary, **Rev. THOMAS J. GARLAND,**  
Church House, 14th and Walnut Sts., Philadelphia.

## Do You Ever Use Picture Postals?

A set of twelve, containing the pic-  
tures of the following bishops, has  
just been issued:

BISHOP KNIGHT  
BISHOP VAN BUREN  
BISHOP KINSOLVING  
BISHOP BRENT  
BISHOP RESTARICK  
BISHOP AVES  
BISHOP GRAVES  
BISHOP ROOTS  
BISHOP McKIM  
BISHOP PARTRIDGE  
BISHOP FERGUSON  
BISHOP ROWE

**25c. a Set. Sets cannot be broken**

Remittance should accompany all orders

Order from the

**PUBLICATION DEPARTMENT  
281 Fourth Avenue, New York City**

# ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in thirty missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-two dioceses, including missions to the Indians and to the Colored People; to pay the salaries of thirty-two bishops, and stipends to 2,253 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of E. Walter Roberts, Assistant-Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Assistant Treasurer of the Board of Missions acknowledges the receipt of the following from August 1st to September 1st, 1909.

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## Home Dioceses

### Alabama

Ap. \$365.00

ANNISTON—Grace: Mrs. C. M. Woodruff, gasoline, Alaska.....	90
St. Michael and All Angels': Gen....	34 00
BIRMINGHAM—St. Andrew's: Gen....	38 00
CALERA—Gen.....	2 00
DEMOPOLIS—Trinity Church: Gen....	24 00
FLORENCE—Trinity Church: Gen....	3 00
GLEN CARBON—Gen.....	3 10
GREENVILLE—St. Thomas's: Wo. Aux., Dom. ....	5 00
MONTGOMERY—St. John's: Wo. Aux., Mrs. Frank Stollwerch, Gen....	50 00
OPELIKA—Emmanuel Church: Gen....	5 00
SELMA—St. Paul's: Gen.....	200 00

### Albany

Ap. \$2,680.30; Sp. \$1.50

ALTAMONT—Clara Howard, Gen.....	2 00
ASHLAND—Trinity Church: Gen.....	10 00
CATSKILL—St. Luke's: Gen., \$10; Sp. for Bishop Horner, Asheville, \$1.50.	11 50
CHERRY VALLEY—Grace: Gen.....	12 00
COHOES—St. John's: Gen.....	4 00
COOPERTOWN—Mrs. Stephen C. Clark, hospitals in foreign lands.....	500 00
ELIZABETHTOWN—Church of the Good Shepherd: Gen.....	37 65
ESSEX—St. John's and Willsboro, St. Mary's: \$40.34, S. S.,* \$7.18, Gen..	47 52
FORT EDWARD—St. James's: Gen.....	21 05
GILBERTSVILLE—Christ Church: Gen..	6 00
GLENS FALLS—Church of the Messiah: Gen. ....	45 00
GOVERNEUR—Trinity Church: Frn....	10 00
GREENWICH—St. Paul's: Gen.....	10 00
HAINES FALLS—All Angels' (Twilight Park): Dom., \$10.75; Frn., \$10.75.	21 50
HUDSON—Christ Church: Gen.....	25 00
ILION—St. Augustine's: Gen.....	120 00

JOHNSTOWN—St. John's: Gen.....	1 00
LAKE PLACID—St. Eustace's: Dom....	15 00
LEBANON SPRINGS—Church of Our Saviour: Frn.....	7 40
MECHANICVILLE—St. Luke's: "A Member," Gen.....	10 00
MIDDLEVILLE — Memorial Church: Dom., \$4.31; Frn., \$1.69.....	6 00
NORFOLK—Grace: Gen.....	3 05
NORWOOD—St. Philip's: Gen.....	15 00
PALENVILLE—Gloria Dei: Gen.....	20 00
RICHFIELD—St. Luke's: Gen.....	2 35
RICHFIELD SPRINGS—St. John's: Gen..	68 36
SANDY HILL — Zion: Frn., \$23.17; Gen., \$4.22.....	27 39
SANTA CLARA—Church of the Good Shepherd: \$3, S. S.,* \$4, Gen.....	7 00
SARANAC LAKE—St. Luke's: Gen.....	50 00
SARATOGA SPRINGS — Bethesda: Dom. and Frn.....	133 35
SHARON SPRINGS — Trinity Church: Dom. and Frn.....	2 30
SOUTH GLENS FALLS—Church of the Good Shepherd: Gen.....	10 00
SPRINGFIELD CENTRE — St. Mary's: Dom., \$10; Frn., \$320.67; Gen., \$3.23 .....	333 90
STAMFORD—Grace: Gen.....	9 85
STOCKPORT—St. John the Evangelist's: Dom. and Frn.....	32 67
TROY—St. Barnabas's: Dom.....	1 00
Dudley Tibbits, Gen.....	1,000 00
UNADILLA—St. Matthew's S. S.: Gen.	16 00
WARRENSBURGH — Holy Cross: Gen., \$20.46; S. S. work of Rev. R. E. Wood, Wuchang, Hankow, \$6.50....	26 96

### Atlanta

Ap. \$625.52; Sp. \$3.00

ATLANTA—All Saints': Gen.....	500 00
Epiphany: Gen.....	40 00
St. Luke's: Miss Abigail L. Harwood, Gen. ....	10 00
BARNESVILLE—All Saints': Gen.....	5 00
CARROLLTON—St. Margaret's: Gen....	2 48



FORT VALLEY— <i>St. Andrew's</i> : Gen....	7 44
GAINESVILLE— <i>Grace</i> : Dom., 95 cts.; Frn., 65 cts.....	1 60
MILLEDGEVILLE— <i>St. Stephen's</i> : Junior Aux., expenses of a nurse and to help open a school for one day.....	4 00
MISCELLANEOUS—Wo. Aux., school at Guantanamo, Cuba.....	50 00
Junior Aux., Chinese Day-school, Hankow, \$5; Sp. for "Sister Katherine" scholarship, Miss Brooks' School, Guantanamo, Cuba, \$3.....	8 00

### Bethlehem

Ap. \$678.39; Sp. \$116.17

ALLENTOWN— <i>Church of the Mediator</i> : Gen.....	12 00
BETHLEHEM— <i>Trinity Church S. S.*</i> : Gen.....	19 00
CARBONDALE— <i>Trinity Church</i> : "A Friend," Gen.....	5 00
CORNWALL—"A Friend," Sp. for Bishop Rowe's work, Alaska.....	100 00
DORRANCETOWN— <i>Grace Chapel</i> : Wo. Aux., Gen.....	2 50
EAST MAUCH CHUNK— <i>St. John's</i> : Gen.....	50 82
EASTON— <i>Trinity Church</i> : Gen.....	74 95
GREAT BEND— <i>Grace</i> : Gen.....	7 76
HAZLETON— <i>St. Peter's</i> : Junior Aux., Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee.....	2 00
JERMYN— <i>St. James's S. S.*</i> : Gen.....	12 00
MAUCH CHUNK— <i>St. Mark's</i> : Gen.....	250 00
MECHANICSVILLE— <i>St. Paul's Chapel</i> : Gen.....	6 00
NEW MILFORD— <i>St. Mark's</i> : Gen.....	6 00
PECKVILLE— <i>St. Paul's</i> : Gen.....	10 95
PLYMOUTH— <i>St. Peter's</i> : Gen.....	2 50
POCONO RIVER— <i>Sumner School</i> : Gen.....	21 00
POTTSVILLE— <i>Trinity Church</i> : Gen.....	118 97
READING— <i>St. Mary's Chapel</i> : Gen., \$10; Sp. for Bishop Ferguson's work, Liberia, \$5.....	15 00
STEVENSVILLE— <i>St. Matthew's</i> : Gen.....	6 00
TROY— <i>St. Paul's</i> : Gen.....	22 42
TUNKHANNOCH— <i>St. Peter's</i> : Gen.....	6 00
WILKES BARRE— <i>Calvary</i> : Gen., \$4.52; S. S., Sp. for Bishop Graves, Shanghai, \$9.17.....	13 69
MISCELLANEOUS—Babies' Branch, Gen.....	30 00

### California

Ap. \$117.99

BERKELEY— <i>Church of the Good Shepherd S. S.*</i> : Dom., \$6.37; Frn., \$6.38.....	12 75
<i>St. Mark's</i> : Wo. Aux., Bishop Rowe's work, Alaska.....	20 00
OAKLAND—Miss Mary H. Robertson, Gen.....	1 50
SAN RAFAEL— <i>St. Paul's</i> : Gen.....	42 00
SAN FRANCISCO— <i>St. Luke's</i> : Salary of Rev. J. W. Nichols, Shanghai.....	9 24
<i>Trinity Church</i> : "A Member," Gen.....	7 50
MISCELLANEOUS—Miss Lupita H. Borel, salary of Rev. J. W. Nichols, Shanghai.....	25 00

### Central New York

Ap. \$816.73; Sp. \$52.00

AUBURN— <i>St. Peter's</i> : Gen.....	68 85
BALDWINVILLE— <i>Grace</i> : Sp. for Rev. J. A. Staunton, Sagada, Philippine Islands.....	2 00
BINGHAMTON— <i>Trinity Memorial Church</i> : Gen.....	25 00
BOONVILLE— <i>Trinity Church S. S.*</i> : Gen.....	8 11
CANASTOTA— <i>Trinity Church</i> : Gen.....	3 50
CHITTENANGO— <i>St. Paul's</i> : Gen.....	4 00
CLAYTON— <i>Christ Church</i> : Gen.....	6 18
CLEVELAND— <i>St. James's</i> : Gen.....	5 67

CONSTABLEVILLE— <i>St. Paul's S. S.*</i> : Gen.....	5 63
ELMIRA— <i>Trinity Church S. S.</i> : Dom. and Frn.....	50 00
FORESTPORT— <i>Christ Church S. S.*</i> : Gen.....	4 00
HOMER— <i>Calvary</i> : Gen.....	6 00
NORWICH—"A Friend," Gen., \$50; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$50.....	100 00
OSWEGO— <i>Christ Church</i> : Gen.....	30 00
OWEGO— <i>St. Paul's</i> : Dom., \$2.50; Frn., \$2.....	4 50
SYRACUSE— <i>All Saints</i> : Mrs. J. S. Fredenrich, Dom.....	25 00
Emmanuel Church (East): S. S.,* Gen.....	4 36
"A Friend," Gen.....	1 00
UTICA— <i>Grace</i> : Gen.....	113 48
Holy Cross Memorial: Gen.....	112 00
<i>St. Andrew's</i> : Dom., \$5; Frn., \$6.45; Gen., \$5.....	16 45
<i>Trinity Church</i> : Gen.....	62 00
WARNERS— <i>St. Paul's Chapel</i> : Gen.....	1 00
WILLARD— <i>Christ Church</i> : Gen.....	10 00
MISCELLANEOUS—Rt. Rev. Charles Tyler Olmsted, D.D., Gen.....	200 00

### Chicago

Ap. \$677.16

BELVIDERE— <i>Trinity Church</i> : "A. L. B., Dom.....	2 60
CHICAGO— <i>Epiphany</i> : \$5, "J. H. H., \$3, Gen.; Rosa B. Greene, Dom. and Frn., \$5.....	13 00
<i>Grace</i> : Mr. and Mrs. William R. Stirling, \$100, Mrs. Lydia B. Hillard, \$50, E. P. Bailey, \$50, Mrs. Carrie O. Meacham, \$50, Robert B. Gregory, \$50, Dom. and Frn., Mrs. Carrie O. Meacham, Wo. Aux., Gen., \$50.....	350 00
<i>Incarnation</i> : Gen.....	2 50
<i>Church of Our Saviour</i> : Gen.....	30 00
<i>St. Barnabas's</i> : Gen.....	28 35
<i>St. James's</i> : "A Member," \$100, Wo. Aux., \$10, Gen.....	110 00
<i>St. Martin's S. S.</i> : Gen.....	25 00
<i>St. Simon's</i> : Gen.....	5 00
Mrs. Henry J. Reilly, Gen.....	5 00
"Cash," Frn.....	1 00
EVANSTON— <i>St. Luke's</i> : Dom. and Frn.....	83 00
FARM RIDGE— <i>St. Andrew's</i> : Gen.....	3 27
GALENA—"Communicant," Dom. and Frn.....	5 00
GENEVA— <i>St. Mark's</i> : Gen.....	3 55
LOCKPORT— <i>St. John's</i> : Gen.....	2 20
MOMENCE— <i>Church of the Good Shepherd</i> : Gen.....	5 25
MORRISON— <i>St. Ann's</i> : Work of Rev. E. A. Sibley, Bontoc, Philippine Islands.....	2 44

### Colorado

Ap. \$138.76

COLORADO SPRINGS—W. C. Sturgis, Gen.....	50 00
DENVER— <i>Epiphany S. S.*</i> : (of which for 1908, \$13.75) Gen.....	44 16
<i>Church of the Redeemer</i> : Gen.....	6 50
EVERGREEN— <i>Transfiguration</i> : Dom. and Frn.....	3 50
PUEBLO— <i>Holy Trinity Church</i> : Gen.....	7 60
MISCELLANEOUS—Wo. Aux., Gen.....	27 00

### Connecticut

Ap. \$2,668.79; Sp. \$458.00

BANTAM— <i>St. Paul's</i> : Gen.....	16 93
BRANFORD— <i>Trinity Church</i> : \$61.21, "Special," \$5, Gen.....	66 21
CHESTER— <i>St. Luke's</i> : Gen.....	2 00
COLCHESTER— <i>Calvary</i> : Gen.....	3 63

DURHAM—Epiphany: Gen.....	6 20	WAREHOUSE POINT—St. John's: Dom.,	
EAST HADDAM—St. Stephen's: Dom.,		50 cts.; Frn., 29 cts.; Gen. (of	
\$10; Gen., \$67.83.....	77 83	which apportionment, 1907-08,	
F. C. H. Wendel, work in Hankow,		\$40), \$59.50.....	60 29
China, \$1; Mrs. F. C. H. Wendel,		WEST HARTFORD—St. James's: Gen..	26 89
Sp. for Archdeacon Atwood's work,		WESTON—Emmanuel Church: \$3, S.	
Arizona, \$1.....	2 00	S.,* \$1.31, Gen.....	4 31
FAIRFIELD—St. Paul's: Gen.....	147 44	WESTPORT—Christ Church: Gen.....	14 29
HARTFORD—Christ Church: "A Mem-		WINDSOR—Grace S. S.*: Gen.....	40 24
ber," \$5, S. S.,* \$111.39, Gen.....	116 39	WINSTED—St. James's S. S.*: Gen....	1 00
Church of the Good Shepherd: "A		WILTON—St. Matthew's: Gen.....	15 13
Friend," \$1, S. S., \$25, work of		MISCELLANEOUS — "A Connecticut	
Rev. D. T. Huntington, Hankow...	26 00	Churchwoman," Gen.....	500 00
St. Barnabas's Guild, Sp. for Anvik			
School, Alaska.....	10 00		
"A. H. T.," Sp. for Miss Thackara,			
Fort Defiance, Arizona.....	200 00		
Harrison Crowell Freeman, Sp. for			
Rev. D. T. Huntington, Ichang,			
Hankow.....	31 00		
HUNTINGTON—St. Paul's S. S.*: Gen..	11 75		
KENT—St. Andrew's: Gen.....	45 00		
LONG HILL—Grace: Gen.....	40 00		
MARBLEDALE — St. Andrew's: Frn.,			
\$4.78; "A Member," Gen., \$10.....	14 78		
MERIDEN—St. Andrew's: "A Thank-			
offering from a Communicant," Gen.	10 00		
MIDDLE HADDAM—Christ Church: Gen.	66 00		
MIDDLETOWN—Holy Trinity Church:			
Dom., \$40; Frn., \$12.94; Gen. (of			
which "A Member," \$20, S. S.,*			
\$165.35), \$225.35.....	278 29		
MIDDLETOWN—Chapel of St. Luke:			
Gen.....	10 00		
MILFORD—St. Peter's: Gen.....	14 72		
MYSTIC—St. Mark's: Gen.....	8 00		
NEW HAVEN—Christ Church: "A			
Member," Gen.....	25 00		
Forbes Memorial Chapel: Gen.....	334 16		
St. Andrew's: Gen.....	6 64		
St. Thomas's: Gen.....	101 35		
Trinity Church: "A Member," Gen...	25 00		
Mrs. T. H. Bishop, Sp. for work of			
Miss Mary Elizabeth Wood, Boone			
College, Wuchang, Hankow.....	25 00		
NEW LONDON—St. James's: Gordon			
Bodenwein, Honolulu.....	2 00		
Miss Mary O. Thatcher, Gen.....	1 00		
NORTHFIELD — Trinity Church: (of			
which apportionment, 1907-08,			
\$3.75) Gen.....	13 75		
NORWALK—St. Paul's: "H. L. S." and			
"E. L. S.," Sp. for Church Extension			
Fund, Porto Rico, \$35; "H. L.			
S.," Sp. for church bell, Alaska,			
\$140.....	175 00		
PLYMOUTH — St. Peter's: Plymouth			
Committee, Gen.....	6 70		
PONSETT—St. James's: Gen.....	2 00		
PORTLAND—Trinity Church: Gen.....	22 91		
QUAKER FARMS—Christ Church S. S.*:			
Gen.....	4 00		
REDDING—Christ Church: \$10.13, S.			
S.,* \$11.72, Gen.....	21 85		
RIDGEFIELD—St. Stephen's: Miss Eliza-			
beth Lockwood, work of St. Peter's			
Hospital, Wuchang, Hankow.....	15 00		
ROXBURY—Christ Church: Gen.....	14 00		
SALISBURY—St. John's: George C.			
Thomas's Memorial Fund, Gen.....	80 93		
SHARON—Christ Church S. S.: Gen.....	10 00		
SOUTH NORWALK — Trinity Church:			
Gen., \$22.10; Girls' Friendly So-			
ciet, Sp. for Rev. Mr. Lobdell,			
Rutherfordton, Asheville, scholar-			
ship in school, \$10; Sp. for Cape			
Mount, Africa, Day-school under			
Mrs. Leamon, \$5.....	37 10		
SOUTHPORT—Trinity Church: "J. H.			
H.," Gen.....	169 37		
STONINGTON—Calvary: Gen., \$28.27;			
Rev. Charles J. Mason, Sp. for St.			
Luke's Memorial Hospital, Ponce,			
Porto Rico, \$.....	29 27		
STRATFORD—Christ Church: Gen.....	123 44		
TASHUA—Christ Church: Frn.....	15 00		

**Easton**

Ap. \$18.00

QUEEN ANNE Co.—Mr. and Mrs. Edwin H. Brown, Jr. (Centreville), Gen. ....	2 00
SOMERSET Co.—"A Friend" (Princess Anne), Gen. ....	1 00
WORCESTER Co.— <i>All Hallows'</i> (Snow Hill): Men's Aux., Gen. ....	15 00

**Florida**

Ap., \$806.93.

FERNANDINA— <i>St. Peter's</i> : Gen. ....	48 00
GAINESVILLE—C. R. Layton, Gen. ....	5 00
GREEN COVE SPRINGS— <i>St. Mary's S. S.*</i> , Frn. ....	2 30
JACKSONVILLE— <i>St. Andrew's</i> : Gen. ....	20 50
<i>St. John's</i> : Gen. ....	255 50
<i>St. Philip's S. S.*</i> , Frn. ....	5 15
MARIANNA— <i>St. Luke's</i> : Gen. ....	23 00
STARKE— <i>St. Mark's</i> : Gen. ....	2 50
<i>St. Augustine</i> — <i>St. Cyprian's</i> : Gen., \$7; S. S.* Frn., \$3.20. ....	10 20
<i>Trinity Church</i> : "J. H. H." Gen. ....	169 38
TALLAHASSEE— <i>St. John's</i> : Gen. ....	83 00
MISCELLANEOUS—Gen. ....	182 40

**Fond du Lac**

Ap. \$106.81; Sp. \$15.32

FOND DU LAC— <i>St. Paul's Cathedral</i> : Sp. for Bishop McKim, Tokyo. ....	15 32
ONEIDA— <i>Holy Apostles'</i> : Junior Aux., Gen. ....	95
OSHKOSH— <i>St. Paul's</i> : Gen. ....	2 50
<i>Trinity Church</i> : Gen. ....	35 54
RHINELANDER— <i>St. Augustine's</i> : Gen. ....	26 74
SHEBOYGAN— <i>Grace</i> : \$26.08, Wo. Aux., \$10, Gen. ....	36 08
WAUSAU— <i>St. John's</i> : Gen. ....	5 00

**Georgia**

Ap. \$70.30

FREDERICA— <i>Christ Church</i> : Gen. ....	50 00
SAVANNAH— <i>Christ Church</i> : "A Member," Gen. ....	5 00
<i>St. Augustine's</i> : Gen. ....	10 00
<i>St. John's</i> : Gen. ....	2 00
THOMASVILLE— <i>St. Thomas's</i> : Junior Aux., Gen. ....	3 30

**Harrisburg**

Ap. \$324.50

BROOKLAND— <i>All Saints'</i> : Gen. ....	17 22
HARRISBURG— <i>St. Stephen's</i> : Mrs. A. Wilson Morris, \$25, Wo. Aux., \$13, Gen. ....	38 00
"B," Gen. ....	10 00
HUNTINGDON— <i>St. John's</i> : "Miss C. M.," \$3, "W. F. H.," \$4, Gen. ....	7 00
MANHEIM— <i>St. Paul's</i> : Gen. ....	2 34
MOUNT JOY— <i>St. Luke's S. S.*</i> : Gen. ....	17 19
YORK— <i>St. John's</i> : Gen. ....	232 75

**Indianapolis**

Ap. \$307.86

BLOOMINGTON— <i>Trinity Church</i> : Gen. ....	17 50
INDIANAPOLIS — <i>Christ Church</i> : Wo. Aux., Gen. ....	40 00
<i>Holy Innocents'</i> : \$4, S. S.* \$9.21, Gen. ....	13 21
<i>St. Paul's</i> : Gen. ....	49 96
JEFFERSONVILLE— <i>St. Paul's</i> : Gen. ....	2 10
MADISON— <i>Christ Church</i> : Gen. ....	27 30
MUNCIE— <i>Grace S. S.*</i> : Gen. ....	28 57
NEW ALBANY— <i>St. Paul's</i> : \$15, Wo. Aux., \$4.50, Gen. ....	19 50
RICHMOND— <i>St. Paul's</i> : Gen. ....	27 45
MISCELLANEOUS—Junior Aux., salary of medical missionary at White Rocks, Utah. ....	63 65
Wo. Aux., Utah, \$15; Gen., \$3.62. ....	18 62

**Iowa**

Ap. \$94.79

CHARITON— <i>St. Andrew's</i> : Gen. ....	17 53
DENISON—Miss M. U. Reynolds, Gen. ....	1 00
DES MOINES— <i>St. Luke's S. S.*</i> : Gen. ....	20 96
EMMETSBURG— <i>Trinity Church</i> : Gen. ....	40 30
MOUNT PLEASANT— <i>St. Michael's</i> : "E," Gen. ....	15 00

**Kansas**

Ap. \$56.30

ABILENE— <i>St. John's</i> : Gen. ....	12 50
CHERRYVALE— <i>St. Stephen's</i> : Dom. and Frn. ....	5 00
CHETOPA— <i>St. Paul's</i> : Dom. and Frn. ....	6 25
GERARD— <i>St. John's</i> : Gen. ....	13 80
LAWRENCE— <i>Trinity Church</i> : Gen. ....	8 00
TOPEKA— <i>St. Simon the Cyrenian</i> : Gen. ....	10 75

**Kansas City**

Ap. \$75.95

LIBERTY— <i>Grace</i> : Dom. ....	3 00
MARYVILLE— <i>St. Paul's</i> : Gen. ....	12 00
MOUNTAIN GROVE— <i>St. Mark's</i> : Gen. ....	5 00
NEOSHO— <i>St. John's</i> : \$19.92, S. S.* \$25.78, Gen. ....	45 70
SAVANNAH— <i>St. Mary's</i> : Indian. ....	1 00
SEDALIA— <i>Calvary</i> : Gen. ....	9 35

**Kentucky**

Ap. \$166.61

HOPKINSVILLE— <i>Church of the Good Shepherd</i> : Rev. Joseph E. Tucker, Gen. ....	3 00
LOUISVILLE— <i>Grace</i> : Gen. ....	75 00
<i>St. John's</i> : \$20, S. S.* \$29.63, Gen. ....	49 63
PADUCAH— <i>Grace</i> : Gen. ....	36 98
WORTHINGTON—Mrs. D. Strother Taylor, Gen. ....	2 00

**Lexington**

Ap. \$304.87

BELLEVUE-DAYTON— <i>St. John's S. S.*</i> : Dom., \$5; Frn., \$5. ....	10 00
COVINGTON— <i>St. John's</i> : Gen. ....	31 87
DANVILLE—Mrs. J. R. Cowan, Gen. ....	15 00
ERLANGER—Gen. ....	3 00
FRANKFORT— <i>Ascension</i> : Wo. Aux., Rev. B. L. Ancell, Shanghai. ....	5 00
LEXINGTON— <i>Christ Church Cathedral</i> : Gen. ....	155 00
<i>St. Andrew's</i> : Gen. ....	3 00
MISCELLANEOUS — Wo. Aux., \$15, Junior Aux., \$87, Gen. ....	82 00

**Long Island**

Ap. \$1,477.94; Sp. \$149.94

ASTORIA— <i>Church of the Redeemer</i> : Gen. ....	25 00
<i>St. George's</i> : Gen. ....	25 00
Emma L. Tisdale, Gen. ....	10 00
BAYSIDE— <i>All Saints'</i> : Gen. ....	10 00
BELLPORT— <i>Christ Church</i> : Gen. ....	27 00
BRIDGEHAMPTON— <i>St. Ann's</i> : Sp. for Anking Fund, Hankow. ....	16 00
BROOKLYN— <i>Ascension</i> : Dom. and Frn. ....	100 00
<i>Ascension Chapel</i> : Dom. and Frn. ....	10 00
<i>Calvary</i> : Gen. ....	4 12
<i>Grace</i> (Heights): Gen. ....	50 00
<i>Church of the Messiah</i> : Gen. ....	568 00
<i>St. Alban's</i> : Gen. ....	3 00
<i>St. Ann's</i> : Sp. for Philippines, \$6.44; Mrs. W. G. Low, Sp. for Miss F. G. Langdon, at her discretion, Fort Yukon, Alaska, \$100; Anonymous, Gen., \$15; Sp. for St. Margaret's School, Tokyo, \$15; Woman's Missionary Society, Gen., \$20. ....	156 44
<i>St. James's</i> : Gen. ....	19 65



<i>St. John's</i> (Fort Hamilton): Dom. and Frn. ....	7 25
<i>St. John's</i> : Junior Aux., work among mountaineers, Asheville.....	20 00
<i>St. John's Chapel</i> : Church Charity Foundation, Gen.....	6 40
<i>St. Luke's</i> : \$75, Mrs. W. H. Bolton \$5, Gen.....	80 00
<i>St. Mark's</i> : Gen.....	45 00
<i>St. Matthew's</i> : Wo. Aux., Gen.....	20 00
Mrs. F. H. Way, Gen.....	5 00
<i>Hewletts—Trinity Church</i> : Wo. Aux., "Long Island" scholarship, St. John's University, Shanghai, \$2; "Charlotte Annan" scholarship, Hooker School, Mexico, \$2.....	4 00
<i>Merrick—Church of the Redeemer</i> : Gen.....	14 00
<i>Northport—Trinity Church</i> : Gen.....	18 67
<i>Port Jefferson—Through Mrs. Forrest Raynor</i> , Gen.....	10 00
<i>Quoque—Anonymous</i> , work among Chinese.....	4 30
<i>Sea Cliff—St. Luke's</i> : Gen.....	10 00
<i>Shelter Island—St. Mary's</i> : Gen.....	52 00
<i>Westhampton Beach—Rev. Frederick B. Carter</i> , Sp. for Rev. E. J. Lee, Anking, Hankow.....	12 50
<i>West Islip—Christ Church</i> : Gen.....	143 00
<i>Miscellaneous—"For Christ"</i> , Gen.....	150 00
Wo. Aux., work in Philippines.....	1 55

## Los Angeles

Ap. \$165.90

<i>De Luz—Rev. H. J. Camp</i> , Gen.....	5 00
<i>Los Angeles—St. Athanasius's</i> : Gen.....	48 55
<i>St. Matthias's</i> : Dom. and Frn.....	14 90
Rev. A. C. Stilson, D.D., Gen.....	25 00
<i>Pomona—St. Paul's S. S.</i> : Bishop Restarick's work, Honolulu, \$8; work among mountain whites, \$8.....	16 00
<i>San Pedro—St. Peter's S. S.*</i> : Gen.....	9 45
<i>Santa Barbara—Trinity Church</i> : H. P. Lincoln, Gen.....	5 00
<i>South Pasadena—St. James's S. S.</i> : Gen.....	35 00
<i>Miscellaneous—"Grateful Memories"</i> , Gen.....	5 00
"A Subscriber," Gen.....	2 00

## Louisiana

Ap. \$111.75

<i>Donaldsonville—Ascension</i> : Gen.....	4 00
<i>New Orleans—Christ Church Cathedral</i> : "Two Communicants," Wo. Aux., Miss Suthon's salary, Kyoto, 50 cts.; Gen., \$1.....	1 50
<i>St. John's</i> : Gen.....	6 00
<i>St. Luke's S. S.</i> : Gen.....	5 00
<i>St. Paul's</i> : Wo. Aux., Miss Evans's salary, Alaska, \$2; Miss Suthon's salary, Kyoto, \$6.25; Gen., \$47.....	55 25
<i>Trinity Church</i> : The Misses Thompson, \$25, M. C. Gigreve, \$5, "M. and K.," \$7, Junior Aux., \$1, Gen.....	38 00
Miss Imogene Scruggs, Dom. and Frn.....	2 00

## Maine

Ap. \$1,687.16

<i>Bailey's Island—Laura P. Baugh</i> , Gen.....	10 00
<i>Biddeford—Christ Church</i> : Gen.....	15 00
<i>Castine—Through Martha I. Mikell</i> , memorial to George C. Thomas, Gen.....	82 00
<i>Gardiner—Christ Church</i> : Gen.....	107 85
<i>Limestone—Church of the Advent</i> : Gen.....	4 00
<i>Lookout—Mrs. A. H. Amory</i> , traveling expenses of a missionary bishop	

for a day, \$9; services of a nurse or deaconess for two days, \$4.....	13 00
<i>Newcastle—St. Andrew's</i> : \$41.05, Mrs. Eugene Schuyler, \$9, Gen.....	50 05
<i>North East Harbor—St. Mary's-by-the-Sea</i> : Gen.....	1,064 27
<i>Old Town—St. James's</i> : Dom. and Frn.....	5 00
<i>Portland—St. Stephen's</i> : Frn.....	11 00
<i>Sanford—St. George's S. S.*</i> : Gen.....	12 97
<i>Waterville—St. Mark's</i> : Gen.....	22 50
<i>York Harbor—St. George's</i> : Dom. and Frn., \$285.31; Gen., \$4.21.....	289 52

## Marquette

Ap. \$46.70

<i>Houghton—Trinity Church</i> : Wo. Aux., Rev. Mr. Ancell's work in Shanghai.....	15 00
<i>Isipeming—Grace</i> : Gen.....	11 02
<i>Manistique—St. Alban's</i> : Gen.....	6 50
<i>Marquette—St. Paul's</i> : Gen.....	1 18
<i>St. Ignace—Church of the Good Shepherd</i> : Wo. Aux., Rev. Mr. Ancell's work in Shanghai.....	3 00
<i>Sault Ste. Marie—St. James's</i> : Wo. Aux., Rev. Mr. Ancell's work in Shanghai.....	10 00

## Maryland

Ap. \$952.14; Sp. \$331.17

<i>Anne Arundel Co.—St. Anne's Parish</i> (Annapolis): "Maryland," Gen., J. Wirt Randall (Annapolis): Dom. and Frn.....	10 80
<i>St. James's Parish</i> (Iredell): Dom., \$17; Frn., \$17.....	34 00
<i>Westminster Parish</i> (Annapolis), <i>St. Alban's Chapel</i> : Frn.....	1 92
<i>St. Margaret's</i> : Frn.....	1 53
<i>St. Peter's Parish, Ellicott's Chapel</i> : Gen.....	5 15
<i>Baltimore—All Saints'</i> : Gen.....	43 12
<i>Church of the Holy Comforter</i> : Dom. and Frn.....	13 00
<i>Holy Trinity Church</i> : Dom. and Frn., <i>Church of the Messiah</i> : "Lina Burt" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>St. Michael and All Angels'</i> : Dom., \$150; Frn., \$150.....	300 00
<i>St. Paul's</i> : Gen.....	80 00
E. A. Lycett, Gen.....	100 00
Mrs. L. S. Goode (Roland Park), Gen.....	1 00
Miss Hunt (Roland Park), Wo. Aux., Sp. for Boone College Library, Wuchang, Hankow.....	2 00
<i>Baltimore Co.—Sherwood Parish, Sherwood Church</i> : Gen.....	20 00
<i>St. John's</i> (Mt. Washington): Gen.....	10 00
<i>St. Timothy's</i> (Catonsville): Wo. Aux., Sp. for Rev. A. B. Hunter, St. Agnes's Hospital, Raleigh, North Carolina.....	114 25
<i>Trinity Church</i> (Long Green): Gen.....	10 00
<i>Trinity Church</i> (Towson): \$100, S. S., \$63, Gen.; Wo. Aux., Sp. for Rev. J. R. Ellis, Elkton, Virginia, \$5.....	168 00
<i>Church of the Holy Comforter</i> (Lutherville): Wo. Aux., Gen.....	20 00
<i>Mission S. S. (Arbutus)</i> : Gen.....	12 51
"A Friend" (Eccleston): Gen.....	1 00
<i>Calvert Co.—Middleham Chapel</i> : Gen.....	1 98
<i>St. Peter's</i> (Solomons): Gen.....	1 78
<i>Frederick Co.—All Saints'</i> (Frederick): Wo. Aux., Indian, \$3.75; Frn., \$6.25; Mexico, \$5; Chinese Mission Chapter, Sp. for Hankow, at Bishop Root's discretion, \$200; Sp. for Ingle Hall, Wuchang, Hankow, \$9.92.....	224 92

Catoctin Parish, Harriott Chapel: Gen.	1 24
St. Stephen's: Gen.	7 76
HARFORD Co.—St. Mary's S. S.* (Emmorton): Gen.	20 00
St. David's S. S.* (Creswell): Gen.	10 00
"Tithe," Gen.	
HOWARD AND ANNE ARUNDEL Co's.— Queen Caroline Parish, Christ Church: Gen.	2 35
WASHINGTON Co.—"Hagerstown," Gen.	5 00

### Massachusetts

Ap. \$6,196.16; Sp. \$590.17

ALLERTON—Church of Our Saviour: Gen.	15 84
AMESBURY—St. James's: Gen.	9 55
ANNISQUAM—Summer Congregation: Gen.	34 00
"Anonymous," Gen.	120 00
BEACMONT—St. Paul's: Gen.	11 70
BOSTON—Advent: Gen., \$85.67; Negro Religious Education, \$1; Sp. for Bishop Horner, Asheville, \$102; Sp. for Bishop Rowe, Alaska, \$68; Sp. for Bishop Weller, Pond du Lac, \$2; Sp. for Rev. W. S. Claiborne, Sewanee, Tennessee, \$1.40; Sp. for Rev. Mr. Staunton, Sagada, Philip- pine Islands, \$50.27; Wo. Aux., "A Member," Miss Woodruff's sal- ary, West Africa, 1909-10, \$50.	360 34
Ascension: Gen.	36 23
Christ Church: Gen.	10 00
Church of the Holy Spirit (Matta- pan): Wo. Aux., Hooker School, Mexico, \$2; San Gabriel, Brazil, \$1; Isle of Pines, Cuba, \$1; Haiti, \$1.	5 00
Church of the Messiah: Gen.	5 00
St. James's (Roxbury): Dom. and Frn.	16 90
St. John the Evangelist's: Dom. and Frn.	5 86
St. Mary's (Dorchester): S. S.* Gen.	90 00
St. Matthew's (South): Gen.	35 67
St. Paul's: Gen. (of which "A Mem- ber," \$25), \$151.27; Wo. Aux., "A Member," Sp. for "Christina" crib, St. Mary's Orphanage, Shanghai, \$30	181 27
St. Peter's (Jamaica Plain): Gen.	159 53
Trinity Church: Wo. Aux., "A Mem- ber," Sp. for discretionary use of Rev. W. S. Claiborne, Sewanee, Ten- nessee, \$10; "Two Members," Sp. for sufferers in Japan, \$60.	70 00
"S," Mexico, \$100; Gen., \$400.	500 00
Miss G. S. Cary, Dom. and Frn.	200 00
"A Friend," Gen.	15 00
"F. B. G." Gen.	15 00
BRIDGEWATER—Trinity Church: Gen.	9 70
BROOKLINE—All Saints': Japan, \$10; Gen., \$549.41.	559 41
Church of Our Saviour (Longwood): Dom. and Frn.	135 00
St. Paul's: Dom., \$262.49; Frn., \$208.15; Gen. (of which S. S.* \$109.30), \$248.66.	719 30
CAMBRIDGE—Christ Church: "A Mem- ber," Gen.	50 00
St. James's: Gen.	173 99
St. John's: Mrs. A. V. G. Allen, Dom. and Frn.	25 00
St. Peter's: Gen.	50 00
CANTON—Trinity Church: Gen.	13 22
CHELMSFORD—All Saints': Gen.	8 21
COHASSETT—St. Stephen's: Dom., \$134.68; Frn., \$253.91; Sp. for Bishop Rowe, Alaska, \$25.	413 59
DEBHAM—Church of the Good Shep- herd (East): Rev. F. Pember, Frn.	8 00
FALMOUTH—St. Barnabas's: Gen. (of which S. S.* \$14.56).	98 87
FRAMINGHAM—St. John's: Wo. Aux., San Gabriel, Brazil.	2 00
Mrs. C. Elizabeth Beach, Gen.	10 00

GLOUCESTER—St. John's: Dom. and Frn.	108 33
HANOVER—St. Andrew's: Dom.	85 51
HUDSON—St. Luke's: Gen.	12 42
IPSWICH—Ascension: Gen.	12 25
LAWRENCE—Grace: Gen.	64 48
LOWELL—House of Prayer: Gen.	12 00
LYNN—St. Stephen's: Gen.	70 17
MARION—St. Gabriel's: Gen.	145 46
MATTAPOISETT—St. Philip's: Gen., \$26.05; Sp. for Building Fund, St. Paul's College, Tokyo, \$16.50.	42 55
MAYNARD—St. George's: Gen.	8 10
NEW BEDFORD—St. Martin's: Gen.	27 10
NEWTON—Grace: For Bishop Spald- ing's work, Utah.	25 64
Church of the Messiah (West and Au- burndale): Gen.	39 87
St. John's (Newtonville): Gen.	29 50
St. Paul's (Highlands): Dom. and Frn., \$42.88; S. S.* Gen., \$185.	227 88
QUINCY—Christ Church: Gen.	50 80
ROCKPORT—St. Mary's: Gen.	6 50
SALEM—Grace: Gen.	25 00
TAUNTON—St. Thomas's: Wo. Aux., "A Member," Gen.	100 00
WABAN—Church of the Good Shep- herd: Gen.	56 00
WAKEFIELD—Emmanuel Church: Gen.	34 75
WAREHAM—Church of the Good Shep- herd: Gen.	37 58
WATERTOWN—Church of the Good Shepherd: Wo. Aux., San Gabriel, Brazil.	1 00
WELLESLEY—St. Andrew's: Gen.	53 00
WINTHROP—St. John's: Gen.	34 34
WRENTHAM—Trinity Church: Gen.	12 72
MISCELLANEOUS—Wo. Aux., Gen., \$55; "A Member," "A Daughter's Thank-offering," Gen., \$1,000; "A Friend," St. Luke's Hospital, Tokyo, \$20; Sp. for Rev. N. Matthews, Cape Mount West Africa, for school, \$225.	1,280 20
"One interested in Missions," Gen.	10 00

### Michigan

Ap. \$196.83; Sp. \$11.00

BIRMINGHAM—St. James's: Gen.	22 20
CLINTON—St. John's: Gen.	5 00
DETROIT—Christ Church: "A Mem- ber," Gen.	50 00
Epiphany: Gen.	16 17
Church of Our Saviour S. S.*: Gen.	11 61
St. Thomas's: Gen.	10 00
Mrs. Minor, Wo. Aux., Sp. for Rev. W. C. Clapp, Bontoc, Philippine Islands.	10 00
Miss Bessie Thomas, Sp. for Ingle Hall, Silver Bay, Albany.	1 00
FLINT—St. Paul's: Gen.	5 00
GRASS LAKE—St. Mary's: Wo. Aux., Gen.	1 00
LANSING—Caroline F. Grant, Gen.	10 00
OWOSSO—Christ Church: (In Memor- iam), "G. T. and E. C. T." Gen.	40 00
St. John's—St. John's: Wo. Aux., Gen.	10 00
SANDUSKY—St. John's: For Bishop Partridge's work, Kyoto.	6 20
WEST BRANCH—Trinity Church S. S.*: Gen.	9 65

### Michigan City

Ap. \$43.90

CARY—Christ Church: Gen.	20 00
ELKHART—St. John's: Junior Aux., Gen.	3 00
FORT WAYNE—Trinity Church: Gen.	10 80
GAS CITY—St. Paul's: Gen.	5 00
HUNTINGTON—Christ Church: Gen.	2 00
MARION—Gethsemane: Babies' Branch, Gen.	3 10

## Milwaukee

Ap. \$347.12; Sp. \$115.00

BARABOO—Trinity Church: Wo. Aux. (of which St. Mary's Guild, \$1). Sp. for the Sisters of St. Mary's-on-the Mountain, Sewanee, Tennessee.	15 00
DELAFIELD—St. John Chrysostom's: Gen.	10 00
"A Memorial from Five Sisters," for the work of Miss Farthing, Alaska.	25 00
EAU CLAIRE—Christ Church: Gen.	3 60
ELLSWORTH—St. John's: Dom., \$2.02; S. S.,* Frn., \$1.35.	3 37
JANESVILLE—Trinity Church: Gen.	11 45
LA CROSSE—Christ Church: Dom. and Frn.	5 00
LANCASTER—Emmanuel Church: Gen.	8 52
LODI—Peter Richard, Gen.	1 00
MENOMONIE—Grace: Gen.	2 55
MILWAUKEE—All Saints': Gen., \$25; for Rev. Robert Woods's work in Wuchang, Hankow, \$50.	75 00
Martha L. Young, Gen.	10 00
OCONOMOWOC—Zion: Gen.	25 00
PLATTEVILLE—Miss Lydia T. Rountree, Gen.	5 00
PRESBOTT—Calvary: Dom., 50 cts.; S. S.,* Frn., 75 cts.	1 25
RACINE—Immanuel Church: Gen.	2 22
St. Stephen's: Gen.	3 50
Mrs. C. S. Beebe, Gen.	5 00
RIVER FALLS—Holy Trinity Church: Dom., \$2; S. S.,* Frn., \$3.05.	5 05
WATERTOWN—St. Paul's: Gen.	6 00
WAUWATOSA—Trinity Church: Gen.	7 86
WHITEWATER—St. Luke's: Gen.	6 35
MISCELLANEOUS—Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$50; St. Luke's Hospital, Shanghai, \$50; "Milwaukee" scholarship, St. John's School, Cape Mount, Liberia, West Africa, \$25; Sp. for supplies at Anvik Mission, Alaska, \$100.	225 00

## Minnesota

Ap. \$2,230.38; Sp. \$21.00

APPLETON—Gethsemane: Gen.	10 00
BECKER—Trinity Church: Gen.	1 00
BELLE CREEK—St. Paul's: Gen.	2 50
BELLE PLAINE—Transfiguration: Gen.	2 90
BROWNSVILLE—Church of the Holy Comforter: Gen.	50
BROWNTON—St. Mary's: Gen.	1 00
CALEDONIA—Trinity Church: Gen.	6 00
CANNON FALLS—Church of the Redeemer: Gen.	2 50
CORINNA—St. Mark's: Gen.	2 00
DAKOTA—St. John's: Gen.	4 00
DELANO—Church of the Holy Spirit: \$1, Ladies' Guild, 50 cts., Gen.	1 50
DRESBACH—St. James's: Gen.	1 00
ELYSIAN—Grace: Gen.	2 00
FARIBAULT—Cathedral of Our Merciful Saviour: Gen.	300 00
Rev. James Dobbin, D.D., Gen.	10 00
FRIDLEY—Holy Trinity Church: Ladies' Guild, Gen.	5 00
GOOD THUNDER—St. Luke's: Gen.	1 00
HASSAN—St. John's: Gen.	1 00
JACKSON—Christ Church: Gen.	4 20
KASSON—St. Peter's: Gen.	1 00
LITCHFIELD—Trinity Church: Gen.	4 25
LUVERNE—Holy Trinity Church: Dom.	15 23
MANKATO—St. John's: Gen.	53 10
MANTORVILLE—St. John's: Gen.	1 00
MINNEAPOLIS—Christ Church: Gen.	15 00
Gethsemane: Gen.	600 00
Holy Trinity Church: Gen.	20 00
St. Mark's: Gen.	600 00
St. Thomas's: Gen.	4 00
MORRISTOWN—St. John's: Gen.	2 75
MORTON—Ascension: Gen.	1 00

OLIVIA—St. John's: Gen.	2 00
OWATONNA—St. Paul's: "Thank-offering," St. Peter's Hospital, Wuchang, Hankow, \$2; "A Friend," Gen., \$10.	12 00
PINE ISLAND—Grace: Gen.	3 00
PRAIRIE ISLAND—Church of the Messiah: Gen.	2 00
RED WING—Christ Church: Colored, \$18.46; Indian, \$7.24; Gen., \$174.30.	200 00
REDWOOD FALLS—Holy Communion: Gen.	20 00
ROCHESTER—Calvary: Gen.	64 75
ROCKFORD—Breck Memorial: Gen.	1 00
RUSHFORD—Emmanuel Church: Gen.	5 00
ST. PAUL—Ascension: Gen.	10 39
Christ Church: Gen.	54 00
Church of the Good Shepherd: Gen.	6 50
St. Mark's (Highwood): Gen.	10 00
St. Peter's: Gen.	12 50
St. Peter—Holy Communion: Gen.	30 00
WARSAW—St. Thomas's: Gen.	2 31
WASECA—Calvary: Women's Guild, Gen.	12 00
WATERVILLE—St. Andrew's: Gen.	3 50
WEST CONCORD—St. Matthew's: Gen.	1 00
MISCELLANEOUS—Babies' Branch, "Bishop Edsall" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; salary of Miss Salisbury, Minneapolis, \$15; work among children in Alaska, \$18; in Asheville, \$9; in Nebraska, \$9; in Japan, \$13.50; in China, \$13.50; Sp. for children's ward, Chinese Annex, St. Luke's Hospital, San Francisco, California, \$10; Sp. for Domestic Missionary font, \$1; Sp. for Little Helpers' cot, St. Agnes's Hospital, Raleigh, North Carolina, \$10.	124 00

## Mississippi

Ap. \$204.32; Sp. \$10.00

BILOXI—Church of the Redeemer: Laymen's Forward Movement, \$10.60; S. S.,* Gen., \$5.	15 60
COLUMBUS—St. Paul's: Gen.	50 00
HATTIESBURG—Trinity Church: Gen.	7 00
HOLLY SPRINGS—Christ Church: Gen.	7 75
JACKSON—Mrs. E. L. Ragland, Gen.	1 00
W. G. Plummer, Sp. for Tsingpoo Building Fund, Shanghai.	10 00
LONG BEACH—All Saints': Gen.	15 00
MAGNOLIA—Church of the Redeemer: Gen.	1 50
MCCOMB CITY—Church of the Mediator: Gen.	20 00
MICHIGAN CITY—Calvary: Gen.	5 00
MISSISSIPPI CITY—St. Mark's: Gen.	11 27
MOSS POINT—St. Alban's: Gen.	2 75
OCEAN SPRINGS—St. John's: Gen.	2 45
OXFORD—St. Peter's: Gen.	24 50
PASS CHRISTIAN—Trinity Church: \$18.55, S. S., \$5.25, Gen.	23 80
RAYMOND—St. Mark's: Gen.	6 00
RIDGELAND—St. Luke's: Gen.	2 00
SCRANTON—St. John's: Gen.	2 70
SUMMIT—Christ Church: Gen.	8 00

## Missouri

Ap. \$892.63

AFTON—Christ Church: Gen.	5 25
CANTON—St. Peter's: Gen.	3 58
COLUMBIA—Calvary: Gen.	36 15
FERGUSON—St. Stephen's: Gen.	58 35
Miss S. G. Case, Gen.	1 00
IRONTON—St. Paul's: Gen.	2 00
KIRKSVILLE—Trinity Church: Gen.	16 00
KIRKWOOD—Grace: Gen.	220 45
LOUISIANA—Calvary: Gen.	21 00
MACON—St. James's: Dom. and Frn.	73 75
MONROE CITY—St. Jude's: Gen.	47 25
MONTGOMERY—Church of the Holy Comforter: Gen.	5 25



OLD ORCHARD— <i>Emmanuel Church</i> : Gen. ....	210 00
PALMYRA— <i>St. Paul's</i> : Gen. ....	31 50
ROLLA— <i>Christ Church</i> : Gen. ....	5 00
ST. CHARLES— <i>Trinity Church</i> : Gen. ....	11 00
ST. LOUIS— <i>Advent</i> : Gen. ....	5 00
Church of the Good Shepherd: Gen. ....	18 50
Mt. Calvary: \$11, S. S.,* \$25.10, Dom. and Frn. ....	36 10
St. Andrew's: Gen. ....	23 00
St. Barnabas's: Gen. ....	2 00
St. James's Memorial: Gen. ....	16 25
St. Philip's: Gen. ....	37 25
St. Timothy's: Gen. ....	5 00
Hanetta E. Dickinson, Gen. ....	2 00

### Montana

Ap. \$193.82

BUTTE— <i>St. Andrew's</i> (Centreville): Gen. ....	25 00
Miss Kemp Kinckle, Gen. ....	25 00
CHINOOK— <i>St. Timothy's</i> : Gen. ....	5 00
GLENDAVE— <i>St. Matthew's</i> : Gen. ....	50 00
HAYRE— <i>St. Mark's</i> : Gen. ....	50 00
JOLIET— <i>Church of Our Saviour</i> : Gen. ....	5 00
MALTA— <i>St. Mary's</i> : Gen. ....	10 00
VIRGINIA— <i>St. Paul's</i> : "A Tithe," Gen. ....	5 00
WIBAUX— <i>St. Thomas's</i> : Gen. ....	18 82

### Nebraska

Ap. \$269.05

CEDAR RAPIDS— <i>Trinity Church</i> : Gen. ....	10 00
HARTINGTON— <i>Grace</i> : Dom. and Frn. ....	21 61
NORFOLK— <i>Trinity Church</i> : Dom. ....	15 00
OMAHA— <i>St. Paul's</i> : "Miss A.," Gen. ....	5 00
St. Philip the Deacon S. S.: Gen. ....	8 50
Trinity Cathedral: "Memorial Fund, in memory of the late Rev. Rufus Clark, D.D.," Dom. and Frn. ....	202 84
SOUTH OMAHA— <i>St. Clement's</i> : Dom. and Frn. ....	2 50
St. Edward's: Dom. and Frn. ....	50
TEKAMAH— <i>Holy Cross</i> : Gen. ....	3 10

### Newark

Ap. \$1,896.38

BELLEVILLE—"Dick," deaf-mutes, ....	5 00
BERGENFIELD— <i>St. John's Chapel</i> : Dom. and Frn. ....	6 50
EAST ORANGE— <i>St. Paul's</i> : Dom. and Frn. ....	259 03
HASBROUCK HEIGHTS— <i>St. John the Divine</i> : Dom. ....	2 95
JERSEY CITY— <i>Grace</i> (Greenville): Gen. ....	12 00
St. Paul's: Salary of Rev. H. A. Mc- Nulty, Shanghai. ....	80 00
LITTLE FALLS— <i>St. Agnes's</i> : Rev. Mr. McNulty's salary, Shanghai. ....	20 00
MORRISTOWN— <i>Church of the Re- deemer</i> : Gen. ....	100 00
St. Peter's: Archdeacon Stuck's salary, Alaska. ....	1,123 40
NEWARK— <i>Christ Church Cathedral</i> : Work among Indians, \$1.35; Rev. H. A. McNulty's salary, Shanghai, \$18.65 ....	20 00
ORANGE—"A Mission Study Class Leader," Gen. ....	30 00
PATERSON— <i>Trinity Church</i> : Gen. ....	22 35
RAMSEY— <i>St. John's</i> : Gen. ....	50 00
SUMMIT— <i>Calvary S. S.</i> : Gen. ....	5 15
MISCELLANEOUS—Mrs. J. Hull Brown- ing, through Wo. Aux., \$66, through Junior Aux., \$34, Gen. ....	100 00
Wo. Aux., "A Member," Gen. ....	50 00

### New Hampshire

Ap. \$454.41

BERLIN— <i>St. Barnabas's</i> : Gen. ....	12 50
COLEBROOK— <i>Advent</i> : Gen. ....	1 00

CONCORD—"Nemo," Dom. and Frn. ....	10 00
DANBURY— <i>Church of the Holy Spirit</i> : Gen. ....	1 50
EKETER— <i>Christ Church</i> : Gen. ....	10 00
FRANKLIN— <i>St. Jude's</i> : Gen. ....	5 00
HANOVER— <i>St. Thomas's</i> : Dom. ....	10 00
HOLDERNESSE— <i>Holy Cross Chapel</i> : Dom. and Frn. ....	25 00
HOPKINTON—Mrs. Robert R. Kimball, Gen. ....	19 00
St. Andrew's: Wo. Aux., Gen. ....	50 00
KEARSARGE—"In Memoriam," Gen. ....	10 00
KEENE— <i>St. James's</i> : "Mrs. O. G. D." Gen. ....	50 00
Rev. E. A. Renouf, D.D., Dom., \$20; deaf-mutes, \$10; Mexico, \$5; Cuba, \$5; Brazil, \$5. ....	45 00
LACONIA— <i>St. James's S. S.</i> : Gen. ....	5 36
LITTLETON— <i>All Saints</i> : Gen. ....	15 08
MERIDETH— <i>Resurrection</i> : \$1, S. S.,* 78 cts., Gen. ....	1 78
MILFORD— <i>Church of Our Saviour</i> : Gen. ....	5 00
NEW LONDON— <i>St. Andrew's</i> : Gen. ....	67 47
NEWPORT— <i>Epiphany S. S.</i> : Gen. ....	5 75
PORTSMOUTH— <i>Christ Church S. S.</i> : Gen. ....	27 00
ROCHESTER— <i>Church of the Redeemer</i> : \$4, S. S.,* \$6.63, Gen. ....	10 63
SANBORNVILLE— <i>St. John the Baptist</i> : Gen. ....	30 00
TILTON— <i>Trinity Church</i> : Gen. ....	10 00
WILTON— <i>Transfiguration</i> : Gen. ....	2 00
MISCELLANEOUS—"In Memoriam," Gen. ....	9 00
Wo. Aux., Gen. ....	16 34

### New Jersey

Ap. \$1,768.45; Sp. \$210.02

ASBURY PARK— <i>Trinity Church</i> : Dom. ....	18 00
ATLANTIC CITY— <i>St. James's</i> : Gen. ....	25 00
AVON-BY-THE-SEA— <i>Home of the Mer- ciful Saviour</i> : Sp. for Rev. Dr. Cor- rell for his work in Kyoto. ....	39 77
BASKING RIDGE— <i>St. Mark's</i> : Gen. ....	5 92
BAY HEAD—"A small fair," Gen. ....	160 00
BELMAR—Through Eliza B. Phelps, Gen. ....	4 00
BERNARDSVILLE— <i>St. Bernard's</i> : Gen., \$476.50; Wo. Aux. (of which one member, \$100), Sp. for repairs on Orphanage of the Holy Child, Manila, Philippine Islands, \$105. ....	581 50
St. John's Chapel: Work among Scan- dinavians, \$2.55; Gen., \$21.33. ....	23 88
BURLINGTON— <i>St. Barnabas's</i> : Gen. ....	25 00
CAMDEN— <i>St. Paul's</i> : \$267.03, "A Member," \$4, Gen.; "A Member," Wo. Aux., Frn., \$10; Wo. Aux., "A Member," In Memoriam, "R. C.," for Koyukuk Indian mission, Alaska, \$6. ....	287 03
St. Wilfrid's: Gen. ....	65 50
CLARKSBORO— <i>St. Peter's</i> : Gen. ....	5 00
ELIZABETH— <i>Christ Church</i> : Gen. ....	25 00
T. R. White, 3d, Sp. for support of two little boys in the Widely Loving Society, Osaka, Kyoto. ....	60 00
FLORENCE— <i>St. Stephen's</i> : Gen. ....	5 50
FREEHOLD— <i>St. Peter's</i> : Dom. ....	20 00
HADDONFIELD— <i>Grace</i> : Gen. ....	23 90
LINDEN— <i>Grace</i> : Gen. ....	5 00
LUMBERTON— <i>St. Martin's-in the Fields</i> S. S.: Gen. ....	4 25
MONMOUTH BEACH— <i>St. Peter's</i> : Wo. Aux., Gen. ....	190 00
MOORESTOWN— <i>Trinity Church</i> : "A Member," for "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota. ....	60 00
NEW BRUNSWICK— <i>St. John the Evangelist's</i> : Gen. ....	10 00
Christ Church: Gen. ....	25 00
OCEAN CITY—"A Friend," for mission	

at Osaka, Kyoto.....	5 00
PENN'S NECK— <i>St. George's</i> : Gen.....	11 38
PRINCETON— <i>Trinity Church</i> : "A Member," Gen.....	5 00
Mrs. H. N. Russell, Gen.....	5 00
RED BANK— <i>Trinity Church S. S.*</i> : Gen.....	10 00
RUMSON— <i>St. George's</i> : Wo. Aux., Gen.....	126 00
SCOTCH PLAINS— <i>All Saints'</i> : Gen.....	6 75
SHREWSBURY— <i>Christ Church</i> : Marion L. Davis, Sp. for Kawagoe mission, Tokyo (of which toward Christmas party, \$2; for cards and pictures for the Sunday-school, \$3.25).....	5 25
SWEDESBORO— <i>Trinity Church</i> : Gen.....	72 00
VINCENTOWN— <i>Trinity Church</i> : Gen.....	36 84
MISCELLANEOUS—Wo. Aux., for "Clarkson Memorial" scholarship, in Mrs. Hooker's School, Mexico.....	26 00

## New York

Ap. \$13,174.26; Sp. \$603.00

BREWSTER—Miss Frances Dahm, Sp. for Deaconess Deane, Ketchikan, Alaska.....	25 00
CHESTER— <i>St. Paul's</i> : Gen.....	5 00
CROTON— <i>St. Augustine's</i> : Gen.....	1 66
GOSHEN— <i>St. James's</i> : Dom.....	160 00
HARRISON— <i>All Saints'</i> : Gen.....	2 40
HIGHLAND— <i>Holy Trinity Church</i> : Gen.....	1 00
KINGSTON— <i>Church of the Holy Spirit</i> : \$10.52, S. S., \$5, Gen.....	15 52
St. John's: Dom., \$29.56; Frn., \$28.87.....	58 43
LAKE MAHOPAC— <i>Holy Communion</i> : \$26.50, S. S., \$8.75, Gen.....	35 25
LITHGOW— <i>St. Peter's</i> : Gen.....	5 00
MAMARONECK— <i>St. Thomas's</i> : Gen.....	276 15
MATTEAWAN— <i>St. Luke's</i> : St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, for August 13th.....	5 00
MONROE— <i>Grace</i> : Gen.....	7 00
MT. VERNON— <i>Ascension</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	10 00
NEW ROCHELLE— <i>Trinity Church</i> : Gen., \$77.55; Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$25.....	102 55
NEW YORK— <i>All Saints'</i> : Dom., \$10; Frn., \$10; Gen., \$30.....	50 00
Ascension: Gen.....	40 00
Beloved Disciple: Gen.....	5 40
Calvary: Dom., \$1,425; Frn., \$1,100; "A Member," Gen., \$200.....	2,725 00
Christ Church: Gen.....	760 59
Epiphany: "A Friend," Gen.....	100 00
Grace: \$62.37, "A Member," \$100, Miss Livingston, \$50, Gen.; Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$20; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$20.....	252 37
Holy Apostles: Gen.....	9 65
Holy Communion: Mrs. Charles W. Ogden, Gen.....	500 00
Incarnation Chapel: Gen.....	131 56
Incarnation: "A Member," Gen., \$5; Sp. for equipment of infirmary, Cape Mount, Africa, \$5.....	10 00
Intercession S. S.: Gen.....	202 03
St. Agnes's Chapel: The Misses Schuyler, \$5, "A. B. T.," \$5, Gen.; S. S., "Rev. E. A. Bradley, D.D., scholarship, Girls' Training Institute, Africa, \$25; St. John's University, Shanghai, \$50; Dom. and Frn., \$613.46; Sp. for "Rev. E. A. Bradley, D.D." scholarship, St. Augustine's School, Raleigh, North Caro-	

lina, \$25; Sp. for Archdeacon Russell, Southern Virginia, \$50; Sp. for Rev. P. P. Alston, Charlotte, North Carolina, \$50; Sp. for St. Mary's-on-the-Mountain, Sewanee, Tennessee, \$100.....	923 46
St. Alban's (Highbridge): Indian, \$4.50; Dom., \$17; Colored, \$2; Frn., \$4.50.....	28 00
St. Ann's (Deaf-Mute): Gen.....	21 00
St. Augustine's: Dom., \$11; Frn., \$11; Gen., \$89.76.....	111 76
St. Bartholomew's Parish House S. S.: "David H. Greer" scholarship, St. Elizabeth's School, South Dakota, \$60; Gen., \$190.....	250 00
St. Bartholomew's Swedish Chapel: Gen.....	6 00
St. Cornelius's (Governor's Island): Gen.....	25 00
St. Edward the Martyr: Gen.....	105 25
St. Esprit: Gen.....	100 00
St. George's: Wo. Aux., In Memory of George C. Thomas, Gen.....	5 00
St. James's: Mrs. S. Lawrence, Dom. and Frn.....	50 00
St. John the Evangelist's: Gen.....	71 51
St. Mark's: Gen.....	65 80
St. Paul's Chapel: Gen.....	25 25
St. Peter's (Westchester): Gen., \$449.51; Wo. Aux., Rev. John A. Staunton's work, Sagada, Philippine Islands, \$2.50.....	452 01
St. Philip's: Gen.....	148 00
St. Stephen's: Gen.....	19 20
Transfiguration: Dom.....	35 00
Zion and St. Timothy's: F. W. Devoe, Gen.....	500 00
"M. C. S.," "Charlotte" scholarship, St. Elizabeth's School, South Dakota, \$60; Gen., \$500.....	560 00
"A Friend," salary of Deaconess Henderson, Shanghai.....	500 00
Memorial Thank-offering, Gen.....	62 00
Mrs. Frances U. Paris, Gen.....	50 00
Miss Alice Jay, Gen.....	50 00
Margaret Armstrong, Gen.....	25 00
Mrs. M. S. Potter, "A Thank-offering," for kindergarten work in the Philippines.....	25 00
"J. A. V. N.," Trinity Divinity-school, Tokyo.....	10 00
"L. H. S.," Gen.....	5 00
"S. R. M.," Gen.....	1 00
Wo. Aux., "Two Friends," Gen.....	30 00
OSSNING— <i>St. Paul's</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	25 00
PEEKSKILL— <i>St. Peter's</i> : Girls' Friendly Society, Sp. for salary of deacon for Rev. Father Hughson, St. Andrew's School, Sewanee, Tennessee.....	5 00
PLEASANT VALLEY— <i>St. Paul's S. S.</i> : Gen.....	1 00
POUGHKEEPSIE— <i>Christ Church</i> : Gen.....	20 00
"F.," Gen.....	200 00
RICHARDSVILLE— <i>St. John the Baptist's S. S.*</i> : Gen.....	2 31
ROSENDALE— <i>All Saints'</i> : Point Hope, Alaska.....	7 00
SCARSDALE— <i>St. James the Less</i> : Gen., \$59; Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona, \$28.....	87 00
SLOATSBURG— <i>St. Frances's</i> : Gen.....	10 00
SUFFERN— <i>Christ Church</i> : Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona.....	10 00
TARRYTOWN— <i>Christ Church</i> : Gen.....	108 00
C. T. Odell, Alaska, \$2; Philip-pines, \$2.....	4 00
TUXEDO— <i>St. Mary's</i> : Gen.....	300 00
WALDEN— <i>St. Andrew's</i> : Dom.....	10 00
WARWICK— <i>Christ Church</i> : Gen.....	66 00
WEST SOMERS— <i>Church of the Good Shepherd S. S.*</i> : Gen.....	12 15

WHITE PLAINS—Rev. Charles Ferris, Frn.	15 00
YONKERS—St. John's: Gen.	500 00
Mrs. J. H. Clark, native Church work, Mexico.	20 00
"A Friend," Dr. A. M. Myer's salary, Shanghai, \$350; Miss M. T. Henderson's salary, Shanghai, \$250.	600 00
"A Friend," Dr. A. M. Myer's salary, Shanghai.	400 00
"H." Gen.	300 00
"Layman," Frn.	60 00
"Z." Gen.	25 00
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100.	200 00
Wo. Aux., Colored missions.	980 00
Wo. Aux. Members, Gen.	53 00

### North Carolina

Ap. \$298.57; Sp. \$3

ANSONVILLE—All Souls': Dom. and Frn.	12 00
CHARLOTTE—Church of the Holy Comforter: \$5.50, S. S.* \$15.07, Gen.	20 57
St. Peter's: Gen.	78 92
St. Michael's: Wo. Aux., \$2; Junior Aux., \$1; Sp. for Bishop Ferguson, Africa.	3 00
GREENSBORO—St. Andrew's: Gen.	3 80
St. Barnabas's: Gen.	9 00
St. Mary's: Gen.	32
HIGH POINT—St. Mary's: Dom. and Frn., \$4.51; Gen., \$3.50.	8 01
LAUREL HILL—Gen.	5 00
LAURINBURG—St. David's: Gen.	5 00
MAYODAN—Church of the Messiah: Gen.	3 70
MIDDLEBURG—Heavenly Rest Chapel: Gen.	3 00
MACKSVILLE—St. Philip's: Gen.	1 00
MONROE—St. Paul's: Gen.	12 00
MOUNT AIRY—Trinity Church: Gen.	4 00
RALEIGH—Christ Church: "A Member," Thank-offering, Gen.	5 00
Church of the Good Shepherd: Expenses of the Misses Cheshire, China.	22 26
ROWAN—St. Mark's: Gen.	1 00
STONEVILLE—Emmanuel Church: Gen.	2 99
TARBORO—Calvary: Gen.	40 00
WADESBORO—Calvary: Dom. and Frn., \$25; Bishop Gray, Branch, Junior Aux., "A Thank-offering" Gen., \$1.	26 00
WARRENTON—Emmanuel Church: Gen.	18 00
WELDON—Grace: Gen.	10 00
WILSON—St. Mark's: Gen.	3 00
WILLIAMSBORO—St. John's: Gen.	4 00

### Ohio

Ap. \$156.60; Sp. \$24.00

AKRON—St. Paul's: Babies' Branch, In Memory of David Thurston Peabody, Sp. for Bishop Spalding, for sick babies at White Rocks, Utah.	10 00
BEEBA—St. Thomas's: Gen.	3 00
CANTON—St. Paul's: Gen.	3 25
CATAWBA ISLAND—Holy Sacrament: Gen.	3 00
CLEVELAND—All Saints': Babies' Branch, In Memory of Eleanor McClane, Sp. for Domestic font.	10 00
St. Philip's: Gen.	4 20
FOSTORIA—Trinity Church: Gen.	5 00
MILAN—St. Luke's: Gen.	2 25
PAINESVILLE—St. James's: Gen.	129 65
WARREN—Christ Church: Gen.	6 25
MISCELLANEOUS—Junior Aux., Sp. for Rev. Mr. Cuthbert, Kyoto.	4 00

### Oregon

Ap. \$292.60

EUGENE—St. Mary's: Gen.	51 50
PORTLAND—St. David's: Gen.	178 00
Caroline P. Sheffield, Gen.	50 00
WOODMERE—St. Paul's: Gen.	10 00
WOODSTOCK—Church of Our Saviour S. S.: Gen.	3 10

### Pennsylvania

Ap. \$15,187.29; Sp. \$3,321.87

ANDALUSIA—Church of the Redeemer: Junior Aux., \$5, St. Paul's Brotherhood, \$5, St. Agnes's Altar Guild, \$25, Gen.	35 00
ARDMORE—Mrs. F. M. Cresson, "Thank-offering," Gen.	5 00
BRYN MAWR—Church of the Redeemer: Wo. Aux., Frn.	15 00
BURMOUTH—St. Andrew's S. S.: Sp. for Miss Wood's work, Alaska.	15 43
CENTRE HILL—Holy Trinity Church: Frn.	2 50
CHADD'S FORD—St. Luke's: Gen.	6 00
CONSHOHOCKEN—Calvary: Gen.	142 59
CYNWYD—St. Philip's: "A Member," Gen.	1 00
GLEN MOORE—"Family Mite-Chest," for West Texas.	20 20
HAVERFORD—Allen Evans, Gen.	100 00
Thomas DeWitt Cuyler, Sp. for Rowland Hall debt, Utah.	500 00
Through Miss Frances L. Cuyler, Sp. for debt on Rowland Hall, Utah.	40 00
JENKINTOWN—Church of Our Saviour: Gen.	250 00
MILL CREEK—St. Joseph's Chapel: Gen.	10 33
MORTON—Atonement: Gen.	20 00
NEWTOWN—St. Luke's: Gen.	21 75
NORRISTOWN—All Saints': Gen., \$8; through Wo. Aux., "S." Frn., \$30.	38 00
St. John's: Gen.	5 00
PARKESBURG—Ascension: Dom.	10 00
PERKIOMEN—St. James's: Gen.	3 81
PHILADELPHIA—Advocate Memorial: "A Member," Gen.	2 00
All Saints' (Lower Dublin): Wo. Aux., Gen.	85 00
ASCENSION: Gen.	250 00
Christ Church (additional): Gen.	20 00
Crucifixion: Gen.	5 00
Emmanuel Church (Holmesburg): Gen.	10 33
Grace Church Chapel: Gen.	1 00
Holy Apostles' Mrs. Mary A. Todd, Gen., \$300; Wo. Aux., through Foreign Committee, Miss Sarah H. Reid's salary, Shanghai, \$650.	950 00
Holy Comforter Memorial: Gen.	100 00
Holy Trinity Church: \$50, "K." \$25, "A Friend," \$10, Gen.; Christian Endeavor Society, Sp. for Rev. Mr. Stockman, Ichang, Hankow, \$30; Wo. Aux., Frn., \$299.	414 00
Resurrection: Gen.	38 70
St. Andrew's-in-the-Field: Gen.	10 00
St. Anna's: Gen.	49 59
St. Barnabas's (Haddington): Gen.	30 92
St. Clement's: Gen.	5 00
St. James's: Gen., \$100; Mrs. George Baker, Sp. for Building Fund, Priory School, Honolulu, \$1,000.	1,100 00
St. James-the-Less: Gen.	49 00
Free Church of St. John: Gen.	25 00
St. John the Baptist (Germantown): Gen.	10 00
St. Luke's Memorial (Bustleton): Gen.	50 00
Mr. Arthur E. Newbold, Gen.	5,000 00
"F. E." Gen.	3,000 00
Miss Mary K. Gibson, \$500; Miss Frazier, \$25; Sp. for debt on Rowland Hall, Utah.	525 00



Domestic Committee, Tuesday Missionary Bible-class, Sp. for Rowland Hall debt, Utah.....	500 00
John E. Baird, Gen.....	500 00
"A. W. M. P." Gen.....	200 00
"Friends," through Bishop Hare, salaries of native clergy of South Dakota .....	100 00
Mrs. John Hopkins, Sp. for Nevada. "Cash, A. F." Gen.....	100 00
Mrs. Isley, Sp. for debt on Rowland Hall, Utah.....	60 00
(Germantown)—Mrs. H. W. McCall, Sp. for Nevada.....	10 00
(Germantown)—Mrs. Charles J. Dougherty, Gen.....	10 00
Mrs. F. R. Cope, Jr., Gen.....	5 00
Elizabeth Ogden, Gen.....	2 00
"Two Subscribers to THE SPIRIT OF MISSIONS," Gen.....	2 00
Wo. Aux., R. L. M. Mission Study Class Alumni, "A Member," Sp. for Dr. Correll's Building Fund, Tsu, Kyoto, \$50; "A Member," Sp. for Rev. Charles Reifsnider's Building Fund at Fukii, Kyoto, \$50; "A Member," Sp. for personal use of Rev. Mr. Hu, Kiukiang, Hankow, \$50; all because of interest aroused by leaf in Church Missionary Calendar .....	150 00
St. Luke's (Germantown): "Layman," \$25, Wo. Aux., "A Member," \$20, Gen.....	45 00
St. Mark's: Gen.....	133 35
St. Martin's-in-the-Fields; "Members," Gen.....	900 00
St. Matthew's (Francisville): Dom. and Frn.....	50 80
St. Michael's (Germantown): Rebecca Jackson, Gen.....	25 00
St. Paul's Memorial (Overbrook): "A Member," \$50, "Cash," \$50, Gen.....	100 00
St. Peter's: "A Member," salary of Rev. R. A. Walke, Tokyo, \$25; Wo. Aux., "A Member," Sp. for repairs on Orphanage of the Holy Child, Manila, Philippine Islands, \$100.....	125 00
St. Peter's (Germantown): Men's Committee, Gen.....	70 00
St. Philip's: \$273.87, "A Member," \$2, Gen.....	275 87
St. Simeon's Memorial: Right Rev. W. B. Steven, D.D., LL.D., Gen.....	18 68
St. Stephen's: Gen.....	30 00
St. Thomas's (12th Street, below Walnut): Gen.....	15 00
St. Timothy's (Roxborough): Gen.....	15 00
Church of the Saviour: Wo. Aux., Miss Emma Blakiston, \$200, Miss Martha J. Blakiston, \$200, Gen.....	400 00
Trinity Church (Oxford): Gen.....	478 87
Estate of George C. Thomas, Sp. for Bishop Whipple Memorial, Havana, Cuba .....	250 00
UPPER PROVIDENCE—St. Paul's Memorial (Oaks): Gen.....	5 00
WARWICK—St. Mary's: Gen.....	5 00
WHITFORD—Ellen Duncan Baltz, Gen.....	5 00
VILLA NOVA—"M," Gen.....	25 00
MISCELLANEOUS—Collected by Miss M. E. Morris, Sp. for Miss Porter, Shanghai .....	25 00
Mary C. Yarrow, Gen.....	25 00
Miss M. P. McBlair, Memorial to George C. Thomas, Sp. for Bishop Nichols's fund for building his churches, California.....	10 00
Wo. Aux., Domestic Committee, Dom., \$250; salary of Domestic missionary bishop, \$534; Sp. for kindergarten supplies, Bontoc, Philippine Islands, \$6.44.....	790 44

## Pittsburgh

Ap. \$582.79; Sp. \$55.00

BROWNSVILLE—Christ Church: Gen...	3 15
CORRY—Emmanuel Church: Gen.....	10 00
ERIE—St. Mark's S. S.; Birthday money, Gen.....	1 32
St. Paul's: Dom., \$54.33; Frn., \$64.47, F. S. Phelps, Sp. for Rowland Hall debt, Utah.....	118 80
FOXBURG—Memorial Church of Our Father: Church Guild, Sp. for "Sarah Lindley Fox" scholarship, Mrs. Littell's work, Hankow.....	30 00
FRANKLIN—St. John's: Gen.....	25 00
GEORGETOWN—St. Luke's: Gen.....	278 75
KITTANNING—St. Paul's: Dom.....	29 67
NORTH GIRARD—Grace: Gen.....	4 50
PITTSBURGH—Ascension: Miss Christina Bradshaw and sister, Gen.....	20 00
Church of the Redeemer: Gen.....	2 00
St. John's: Gen.....	10 00
TITUSVILLE—St. James's: Miss Clara J. Neely's work, Tokyo.....	2 75
WARREN—Trinity Memorial Church: Gen.....	5 00
WEST BROWNSVILLE—St. John's: Gen..	90 00
	6 85

## Quincy

Ap. \$78.30

CARTHAGE—St. Cyprian's: Wo. Aux., Gen.....	5 00
GALESBURG—Grace: \$18, Wo. Aux., \$5, Gen.....	23 00
GALVA—Holy Communion: Through Wo. Aux., Gen.....	5 00
KEWANEE—St. John's: Frn., \$15.50; through Wo. Aux., Gen., \$15.30.....	30 80
MOLINE—Christ Church: Wo. Aux., Gen.....	5 00
OSCO—Grace: Wo. Aux., Gen.....	1 00
PEORIA—St. Andrew's: Wo. Aux., Gen.....	5 00
TISKILWA—St. Jude's: Gen.....	3 50

## Rhode Island

Ap. \$1,938.65; Sp. \$253

APRONAUG—St. Barnabas's: Gen.....	21 40
ASHTON—St. John's: Gen.....	12 29
BARRINGTON—St. John's: Gen.....	7 00
St. Matthew's (West): Gen.....	3 00
BRISTOL—St. Michael's: \$250, S. S.,* \$25, Gen.....	275 00
MIDDLETOWN—Albert L. Chase, Gen.. Holy Cross (Middletown) and St. Mary's (Portsmouth): Gen.....	20 00
NEWPORT—St. John's: Dom.....	59 98
PROVIDENCE—"Brown Alumnus," Gen.. Calvary: Gen.....	100 00
Church of the Messiah: Gen.....	75 00
St. Ansgarius's: Gen.....	50 00
St. James's: Gen.....	132 95
St. John's: Dom., \$67; Indian, \$20; Frn., \$75; Gen., \$16.55; Mrs. and Miss Corliss, Sp. for St. Luke's Hospital, Ponce, Porto Rico, \$100.....	50 00
"G," Gen.....	200 00
"A Friend," Gen.....	50 00
"L. D. E., Gen.....	1 00
Mrs. Morse, Gen.....	117 48
WARREN—St. Mark's: Gen.....	
MISCELLANEOUS—Wo. Aux., Sp. for Tsu Property Fund, Kyoto, \$100; Sp. for Miss Wood's work, Fort Yukon, Alaska, \$53.....	153 00

## South Carolina

Ap. \$822.01; Sp. \$160.00

CAMDEN—Grace: Wo. Aux., Gen.....	1 00
CHARLESTON—Grace: \$150, W. T. De Saussure and sister, \$2, Wo. Aux., \$4, Gen.....	156 00

<i>St. Luke's: Junior Aux., Bishop Capers School, Wuchang, Hankow...</i>	5 00
<i>St. Michael's: \$62.50, 'Mrs. F. R. F.,' \$10, Gen.</i>	72 50
<i>St. Philip's: Bible-women, Hankow, \$10; Mary E. Pinkney Fund, Tokyo, \$5; Nana Shand Wilson School, Hankow, \$5.</i>	20 00
<i>Miss Margaret Murdock, Sp. for Nevada</i>	100 00
<i>J. Hanksel Taylor, Gen.</i>	1 00
<i>COLUMBIA—Church of the Good Shepherd: Wo. Aux., Gen.</i>	75
<i>Trinity Church: \$200, Wo. Aux., \$1.75, Gen.</i>	201 75
<i>EASTOVER—Zion: Wo. Aux., Gen., \$3; Junior Aux., Bible-women, Hankow, \$1; Bishop Capers School, Wuchang, Hankow, \$5; Mary E. Pinkney Fund for Bible-women, Tokyo, \$2; assistant to help Miss McCullough in her school, Mayaguez, Porto Rico, \$1.</i>	12 00
<i>Mrs. James Shoolbud, "A Thank-offering," Frn.</i>	10 00
<i>EDGEFIELD—Mary Martin, Wo. Aux., Gen.</i>	1 00
<i>FLORENCE—St. John's: Gen.</i>	35 00
<i>GLENN SPRINGS—Calvary: Wo. Aux., Gen.</i>	1 20
<i>GRAHAMVILLE—Holy Trinity Church: Wo. Aux., Gen.</i>	1 00
<i>GREENVILLE—Wo. Aux., \$3, Junior Aux., \$1.90, Gen.</i>	4 90
<i>GREENWOOD—Resurrection: \$5, Wo. Aux., \$1, Gen.</i>	6 00
<i>JOHN'S ISLAND—St. John's: Gen., \$25; Wo. Aux., for assistant for Miss McCullough in her school, Mayaguez, Porto Rico, \$1; Nana Shand Wilson School, Hankow, \$2; Mary E. Pinkney Fund for Bible-women, Tokyo, \$1.</i>	29 00
<i>LAURENS—Epiphany: \$15, Wo. Aux., \$20, Gen.</i>	35 00
<i>MARS BLUFF—Christ Church: Gen.</i>	7 50
<i>MOUNT PLEASANT—Christ Church: Gen.</i>	35 00
<i>NEW BROOKLAND—St. Ann's Mission: Gen.</i>	10 00
<i>PEAKE—St. Simon's: Gen.</i>	10 00
<i>RIDGE SPRING—Grace: (1908) \$2.50, (1909) \$2.50, Wo. Aux., 60 cts., Gen.</i>	5 60
<i>ROCK HILL—Church of Our Saviour: Wo. Aux., Gen.</i>	3 00
<i>SANTÉE—St. James's: Wo. Aux., Gen.</i>	8 00
<i>SPARTANBURG—Advent: St. Mary's Hall, Shanghai, \$15; work in Brazil, \$10; Gen., \$33; Sp. for Bishop Horner's work, Asheville, \$60; S. S., \$60.81</i>	178 81
<i>SUMTER—Church of the Holy Comforter: Wo. Aux., Gen.</i>	2 50
<i>TIMMONSVILLE—Mission: Gen.</i>	2 50
<i>WILMINGTON—Through Mrs. G. W. Porcher, Gen.</i>	6 00
<i>YORKVILLE—Church of the Good Shepherd: Gen.</i>	20 00

## Southern Ohio

Ap. \$524.78; Sp. \$200.00

<i>CINCINNATI—Advent: Work among children, \$10; Dom., \$17.52; Frn., \$6.83; Gen., \$172.48.</i>	206 83
<i>Epiphany: Gen.</i>	61 10
<i>FERN BANK—Resurrection: Gen.</i>	5 00
<i>GALLIPOLIS—St. Peter's: Box No. 104,265, Dom.</i>	2 00
<i>GLENDALE—Christ Church: Gen.</i>	200 00
<i>Rev. C. K. Benedict, Sp. for Church Extension Fund, Porto Rico.</i>	200 00
<i>SPRINGFIELD—Christ Church: Gen.</i>	29 85

<i>TERRACE PARK—St. Thomas's S. S.:</i>	
<i>Gen.</i>	15 00
<i>WORTHINGTON—St. John's: Gen.</i>	5 00

## Southern Virginia

Ap. \$1,130.68; Sp. \$241.66

<i>APPOMATTOX Co.—St. Paul's: Dom. 50 cts.; Frn., 50 cts.</i>	1 00
<i>AUGUSTA Co. (Staunton)—Emmanuel Church: Frn.</i>	9 20
<i>Trinity Church (Staunton): Dom. and Frn.</i>	60 52
<i>BATH Co. (Warm Springs)—Christ Church: Gen., \$24.30; Sp. for Rev. H. St. G. Tucker, St. Paul's College, Tokyo, \$4.</i>	28 30
<i>BOTETOURT Co. (Fincastle)—St. Mark's: Gen.</i>	13 00
<i>BRUNSWICK Co. (Lawrenceville)—St. Paul's Memorial: Sp. for Bishop Ferguson, Africa, \$25; Sp. for Bishop Holly, Hayti, \$15; Sp. for Rev. H. St. G. Tucker, St. Paul's College, Tokyo, \$3.</i>	43 00
<i>BUCKINGHAM Co.—St. Peter's: Dom., 50 cts.; Frn., 50 cts.</i>	1 00
<i>CAMPBELL Co. (Lynchburg) — St. Paul's: \$276.63, Mrs. B. D. Tucker, \$10, Gen.; Second Circle, Wo. Aux., Sp. for new building, St. Mary's School, Shanghai, \$5.</i>	291 63
<i>Grace Memorial (Lynchburg): Mrs. and Miss McDaniel, Gen.</i>	25 00
<i>(Lynchburg) — Mrs. Winthrop G. Stevens, Gen.</i>	1 00
<i>CHARLOTTE Co. (Keysville)—Ascension: Gen.</i>	11 00
<i>CUMBERLAND Co.—All Saints': Gen.</i>	6 00
<i>DINWIDDIE Co. (Petersburg)—Grace: Wo. Aux., Second Circle, Sp. for Tsingpoo Building Fund, Shanghai, \$10; First Circle, Wo. Aux., Sp. for new building, St. Mary's School, Shanghai, \$5.</i>	15 00
<i>St. John's: Dom. and Frn.</i>	21 00
<i>ELIZABETH CITY Co. (Hampton)—St. John's: Gen., \$78.95; Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow, \$5.</i>	83 95
<i>GILES Co. (Pearisburg)—Mission: Gen.</i>	3 26
<i>HALIFAX Co. (Mt. Laurel)—Christ Church: Gen.</i>	11 00
<i>St. John's (Houston): \$36.11, Gen. through Wo. Aux., Sp. for "W. T. Green Memorial," scholarship, St. Mary's Orphanage, Shanghai, \$30.16</i>	66 27
<i>Emmanuel Church (St. John's Chapel): Gen.</i>	2 00
<i>St. Luke's (Halifax): Gen.</i>	13 00
<i>ISLE OF WIGHT Co. (Smithfield)—Christ Church: Wo. Aux., Sp. for new building, St. Mary's School, Shanghai</i>	5 00
<i>MECKLENBURG Co. (Bracey) — St. Mark's: Gen.</i>	2 00
<i>Trinity Church (Boydton): Gen.</i>	2 00
<i>St. Matthew's (South Hill): Gen.</i>	1 00
<i>NANSEMOND Co. (Driver)—Glebe: Gen.</i>	1 00
<i>NELSON Co. (Norwood)—Christ Church: Gen.</i>	11 30
<i>NORFOLK Co. (Norfolk)—Ascension: Wo. Aux., Sp. for new building, St. Mary's School, Shanghai.</i>	5 00
<i>Christ Church (Norfolk): Second Circle, Wo. Aux., Sp. for new building, St. Mary's School, Shanghai, \$5; Sp. to complete room, St. Agnes's School, Anking, Hankow (of which First Circle, \$20; Second Circle, \$10), \$30</i>	35 00
<i>Grace (Norfolk): Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow.</i>	2 00

<i>St. John's</i> (Portsmouth): Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow.....	5 00
<i>St. Luke's</i> (Norfolk): Gen. \$280.45: Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow, \$5.50; Sp. for new building, St. Mary's School, Shanghai (of which First Circle, \$5; Mrs. Grandy, \$5), \$10.....	295 95
<i>St. Mark's</i> (Lambert's Point): Gen.....	6 00
<i>St. Paul's</i> (Norfolk): Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow, \$5; First Circle, Sp. for new building, St. Mary's School, Shanghai, \$50.....	55 00
<i>Trinity Church</i> (Portsmouth): Gen., \$65.34; Second Circle, Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow, \$3.....	68 34
(Norfolk)—Mrs. F. Slaughter, Gen., Mrs. John Taylor, Wo. Aux., Sp. to complete room, St. Agnes's School, Anking, Hankow.....	50 00
"A Friend," Wo. Aux., Sp. for new building, St. Mary's School, Shanghai.....	10 00
NORTHAMPTON Co. (Eastville)— <i>Christ Church</i> : Gen.....	1 00
PITTSYLVANIA Co. (Danville)—"A Friend," Gen.....	15 00
PRINCESS ANNE Co. (Kempsville)— <i>Emmanuel Church</i> : Gen.....	10 00
<i>Galilee Church</i> (Virginia Beach): Gen. (East Lynnhaven)—Wo. Aux., Sp. for new building, St. Mary's School, Shanghai.....	5 60
PRINCE EDWARD Co.— <i>St. Anne's</i> : Dom, 25 cts.; Frn., 25 cts.....	3 00
PRINCE GEORGE Co.— <i>Merchants' Hope</i> : Gen.....	50
ROANOKE Co. (Salem)— <i>St. Paul's</i> : Gen.....	12 00
TAZEWELL Co. (Pocahontas)— <i>Christ Church</i> : Gen.....	39 82
YORK Co. (Gloucester)— <i>Grace</i> : Gen.....	8 00
	7 00

## Springfield

Ap. \$213.60

ALTON— <i>St. Paul's</i> : Gen.....	27 35
CAIRO— <i>Church of the Redeemer</i> : Gen.....	66 90
CHAMPAIGN— <i>Emmanuel Church</i> : Gen.....	13 42
CHESTER—Miss Josephine Edwards, Gen.....	15 00
ELKHART— <i>St. John the Baptist's</i> : Gen.....	2 40
GRANITE CITY— <i>St. Bartholomew's</i> : Gen.....	7 00
JACKSONVILLE— <i>Trinity Church</i> : Gen.....	24 98
LINCOLN— <i>Trinity Church</i> : Gen.....	37 30
MARTINSVILLE— <i>Grace</i> : Gen.....	5 00
MCLEANSBORO— <i>St. James's</i> : Gen.....	4 00
PARIS— <i>St. Andrew's</i> : Gen.....	10 25

## Tennessee

Ap. \$157.50

CHATTANOOGA— <i>St. Paul's</i> : Gen.....	72 00
Mrs. E. J. Anderson, Gen.....	2 00
NASHVILLE— <i>St. Ann's</i> : Gen.....	50 00
<i>Christ Church</i> : Mrs. E. S. Wheat, \$25, Mary H. Ewing, \$5, "A Member," \$1, Gen.; Wo. Aux., "Bishop Quintard Memorial" scholarship, St. Mary's Hall, Shanghai, \$2.50.....	33 50

## Texas

Ap. \$444.42

GALVESTON— <i>Trinity Church</i> : Wo. Aux., Gen.....	10 00
GEORGETOWN— <i>Grace</i> : Gen.....	5 00
HEARNE— <i>St. Philip's</i> : Gen.....	6 00
<i>St. Thomas's</i> : \$6, S. S., \$3.70, Gen.....	9 70

HOUSTON— <i>Christ Church</i> : Wo. Aux., Gen.....	10 00
MARLIN—Mrs. A. E. Watson, gasoline for launch <i>Pelican</i> , Alaska.....	5 00
PALESTINE— <i>St. Philip's</i> : Gen.....	12 85
SAN AUGUSTINE— <i>Christ Church</i> : Gen.....	2 50
TYLER— <i>St. John the Baptist's</i> : Gen.....	5 00
WHARTON—Miss Kate Rugeley, Gen.....	5 00
MISCELLANEOUS—Gen.....	373 77

## Vermont

Ap. \$237.41; Sp. \$58.00

BURLINGTON — <i>St. Paul's</i> : Girls' Friendly Society, Sp. for Sagada, Philippine Islands, \$8; Junior Aux., Gen., \$5.....	13 00
CASTLETON— <i>St. Mark's</i> : Gen.....	3 00
FAIRHAVEN— <i>St. Luke's</i> : Gen.....	3 96
GRAND ISLE—Summer services at Vantine's, Gen.....	7 70
NORWICH— <i>St. Barnabas's</i> S. S.: Gen.....	25
RANDOLPH— <i>St. John's</i> : Gen.....	3 00
RANDOLPH CENTRE— <i>Grace</i> : Gen.....	6 00
RUTLAND— <i>Trinity Church</i> : Gen.....	11 14
ST. ALBANS— <i>St. Luke's</i> : \$30, S. S.,* 70 cts., Gen.....	30 70
SHELBURNE— <i>Trinity Church</i> : Gen.....	45 00
MISCELLANEOUS — "A Contributor," Gen.....	25 00
"A Contributor," Gen.....	92
Enrolment Fund, Gen.....	45 74
Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	50 00
Junior Aux., Indian.....	50 00

## Virginia

Ap. \$879.88; Sp. \$256.00

ALBEMARLE Co. (Charlottesville)— <i>Christ Church</i> : "F. C. B.," Gen., \$5.70; Wo. Aux., Sp. for Dr. Claude Lee, Shanghai, \$10; S. S., "Hilga Houghton" scholarship, St. Margaret's School, Tokyo, \$50.....	65 70
<i>St. Paul's</i> (Ivy): Gen.....	18 35
ALEXANDRIA Co. (Alexandria)— <i>Christ Church</i> : \$25, Wo. Aux., \$25, Gen., CAROLINE Co.— <i>St. Margaret's</i> : \$8.70, S. S.,* \$1.41, Gen.....	50 00
CHARLES CITY Co.—Miss Marian C. Oliver, Sp. for Miss Carter, Allakaket, Alaska, for her personal use.....	10 11
CLARKE Co. (Berryville)— <i>Grace</i> : Junior Aux., Gen.....	5 00
Wickliffe Parish: Gen.....	10 00
CULPEPER Co. (Rapland)— <i>All Saints' Memorial Chapel</i> : Dom. and Frn.....	20 00
ESSEX Co. (Tappahannock)— <i>St. John's</i> : Wo. Aux., Gen.....	10 00
FAIRFAX Co. — <i>Pohick and Olivet Churches</i> , Truro Parish: Gen.....	25 00
FAUQUIER Co.— <i>Leeds Parish</i> : Gen.....	10 52
Piedmont Parish: Gen.....	5 60
GLOUCESTER Co.— <i>Abingdon</i> : \$3, S. S., \$6, Gen.....	9 00
GREENE Co. (Shiplett's Hollow)— <i>Whittle Memorial</i> : Wo. Aux., Gen.....	1 00
HANOVER Co. (Ashland)— <i>St. James-the-Less</i> : Gen.....	30 63
HENRICO Co. (Richmond)— <i>Christ Church</i> : Dom. and Frn.....	35 43
<i>Emmanuel Church</i> (Brook Hill): \$60.50, Joseph Badeneck, \$2, Gen.....	62 50
<i>Holy Trinity Church</i> (Richmond): "S. P. W.," Gen.....	5 00
<i>Monumental</i> (Richmond): Kindergarten, through Wo. Aux., Sp. for St. Luke's Hospital, Chinese Annex, San Francisco, California.....	1 75
<i>St. John's</i> (Richmond): Wo. Aux., Deaconess House, Shanghai.....	2 00
<i>St. Luke's</i> (Richmond) Gen.....	15 00
(Richmond)—Mrs. R. P. Dunn, \$5, Mrs. William Mordecai, \$5, Gen.....	10 00



PAGE Co. (Elkton)—Rev. J. R. Ellis, Gen.	10 00
PRINCE WILLIAM Co. (Manassas)—Trinity Church: Frn.	20 55
RAPPAHANNOCK Co. (Washington)—Trinity Church, Bromfield Parish: Dom., \$5.89; Frn., \$5.	10 89
St. Paul's, Bromfield Parish (Woodville): Dom., \$5; Frn., \$5.57.	10 57
Emmanuel Church, Bromfield Parish (Sperryville): Frn.	1 35
SPOTSYLVANIA Co. (Fredericksburg)—St. George's: Gen.	20 68
MISCELLANEOUS—"Four Churchwomen," Gen.	160 00
Wo. Aux., Miss Sabine's salary, Alaska, \$30; Miss Smart's salary, Alaska, \$20; Miss Barber's salary, Hankow, \$100; Miss Mann's salary, Tokyo, \$75; Miss Crummer's salary, Shanghai, \$25; Sp. for Bishop Spalding, Utah, \$28; Sp. for Bishop Rowe, Alaska, \$25; Sp. for St. Luke's Hospital, Chinese Annex, San Francisco, California, \$23.25; Sp. for Valle Crucis, Asheville, \$5; Sp. for insurance dues, Rev. W. C. Brown, Brazil, \$50; Sp. for Miss Boyd, for dormitory, Tokyo, \$63; Sp. for Rev. E. J. Lee, Anking, Hankow, for 45 yards of land for girls' school, \$45.	489 25

### Washington

Ap. \$829.60; Sp. \$44.84

WASHINGTON (D. C.)—All Saints' S. S. (Chevy Chase): Dom., \$25; Frn., \$25; Brazil, \$25.	75 00
Christ Church (Georgetown): Wo. Aux., "A Member," Gen.	5 00
Church of Our Saviour (Brookland): Gen.	15 00
St. Alban's: Gen.	26 00
St. Margaret's: "A Member," Gen.	50 00
St. Mark's: Indian, \$20.99; Colored, \$24.45; Hawaii, \$26.76; Frn., \$1; S. S., Gen., \$70.40.	143 60
St. Stephen's: Gen.	10 00
Trinity Church: Gen.	199 22
Mrs. Alfred Holmead, St. Luke's Hospital, Ponce, Porto Rico.	5 00
Mrs. M. Whitney, Gen.	1 50
Mrs. L. M. Zeller, Gen.	2 00
"A Friend," per Bishop Hare, catechists' salaries, South Dakota.	100 00
"A Friend," Gen.	5 00
"A Friend," Mission house at Santurce, Porto Rico.	10 00
MONTGOMERY Co. (Rockville)—Christ Church: "A Member," Gen.	10 00
St. Bartholomew's (Brookeville): Gen.	41 75
ST. MARY'S Co. (Oakley)—All Saints': Gen.	3 00
King and Queen Parish (Chaptico): Gen.	9 25
St. Mary's Parish (Chaptico): Dom., \$11; Brazil, \$20.	31 00
PRINCE GEORGE Co.—Zion Parish: Gen.	10 22
Pinkney Memorial (Hyattsville): Mrs. S. B. Mecutchen, Wo. Aux., traveling expenses of a missionary bishop for one day.	9 00
St. Philip's: Frn.	20 00
MISCELLANEOUS—Babies' Branch, Porto Rico, \$6.63; Honolulu, \$6.63; Akita kindergarten, Tokyo, \$5.80; Angelica Church Hart Day-school, Wuchang, Hankow, \$5.80; "Little Helpers" Day-school, Shanghai, \$5.80; Mexico, \$5.80; Africa, \$5.80; Brazil, \$5.80; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$6.67; Sp.	

for Emergency Fund, White Rocks, Utah, \$6.63; Sp. for St. Margaret's School, Boise, Idaho, \$6.63; Sp. for school for native children, Ketchikan, Alaska, \$6.63; Sp. for Boerne, West Texas, \$6.63; Sp. for children's ward, Chinese Annex, St. Luke's Hospital, San Francisco, California, \$10.65; Sp. for Domestic missionary font, \$1. 92 90

### Western Massachusetts

Ap. \$1,307.07; Sp. \$1,000

CHICOPEE—Grace: Gen.	7 90
CLINTON—Church of the Good Shepherd: \$57.20, S. S.,* \$16.57, Gen.	73 77
DALTON—Grace: Gen.	12 00
GARDNER—St. Paul's: Dom.	23 63
GREENFIELD—St. James's: Gen.	194 00
LANESBORO—St. Luke's: Gen.	11 00
LEE—St. George's: Gen.	73 88
LENOX—Trinity Church: Gen.	4 95
Mrs. R. T. Auchmuty, Sp. for Church Extension Fund, Porto Rico.	1,000 00
NEW LENOX—St. Helena's Chapel: \$5, S. S.,* \$4, Gen.	9 00
PITTSFIELD—Miss Lillian B. Adams, Gen.	5 00
SOUTHBRIDGE—Holy Trinity Church: Gen.	11 00
SPRINGFIELD—St. Peter's: Gen.	100 00
STOCKBRIDGE—St. Paul's: Gen.	311 60
WILLIAMSTOWN—St. John's: Gen.	163 34
WORCESTER—All Saints': Frn.	5 00
St. Mark's: Gen.	150 00
St. Matthew's: \$89, S. S.,* \$60, Gen.	149 00
Rev. W. S. Danker, Gen.	2 00

### Western Michigan

Ap. \$398.27; Sp. \$5.00

ALLEGAN—Church of the Good Shepherd: \$5, Cora H. Wilkes, \$5, Gen.; Wo. Aux., "Ellen E. Robinson," scholarship, St. Elizabeth's School, South Dakota, \$10; "Sarah K. Bancroft" gift, St. Hilda's School, Wuchang, Hankow, \$5.	25 00
BATTLE CREEK—St. Thomas's: Wo. Aux., "Bishop McCormick" scholarship, St. Mary's School, Rosebud, South Dakota, \$6; "S. K. Bancroft" gift, St. Hilda's School, Wuchang, Hankow, \$8.	14 00
BELDING—Holy Trinity Church: Gen.	7 56
BENTON HARBOR—Holy Trinity Church: Wo. Aux., Sp. for Bishop Rowe's Hospital, Circle City, Alaska	5 00
HIG RAPIDS—St. Andrew's: \$11.71, "A Communicant," \$2, Gen.	13 71
EAST JORDAN—Church of the Redeemer: Gen.	1 00
ELK RAPIDS—St. Paul's S. S.: Gen.	17 04
GRAND HAVEN—St. John's: Wo. Aux., "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota, \$8; Gen., \$10.	18 00
GRAND RAPIDS—Church of the Good Shepherd: Gen.	4 00
St. Paul's: Wo. Aux., "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.	5 00
GREENVILLE—St. Paul's: Gen.	4 15
HARBOR SPRINGS—St. John's: Gen.	73 01
KALAMAZOO—St. Luke's: Wo. Aux., Colored Salary Fund, \$30; teacher's salary, Alaska, \$10; "Bishop McCormick" scholarship, St. Mary's School, Rosebud, South Dakota, \$5; "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota, \$10; "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota,	

\$15; "Sarah K. Bancroft" gift, St. Hilda's School, Wuchang, Hankow, \$10	80 00
MUSKEGON— <i>St. Paul's</i> : Gen.....	100 00
NILES— <i>Trinity Church</i> : Wo. Aux., "Bishop McCormick" scholarship, St. Mary's School, Rosebud, South Dakota, \$4; "Dr. Cuming" scholarship, St. Elizabeth's School, South Dakota, \$6	10 00
PETOSKEY— <i>Emmanuel Church</i> : Dom. and Frn., \$7.40; Wo. Aux., "Josephine E. Wheelock" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$5.....	12 40
PORTAGE POINT—Summer congregation, Gen.....	1 00
ST. JOSEPH— <i>St. Paul's</i> : Gen.....	10 00
MISCELLANEOUS—"J. W. R.," Gen....	2 00
"A Friend," Gen.....	40

## Western New York

Ap. \$1,049.71; Sp. \$80.00

BATH— <i>St. Thomas's</i> : Gen.....	35 00
BUFFALO— <i>St. Andrew's S. S.*</i> : Gen....	8 50
St. Mary's-on-the-Hill: Dom., \$125; Frn., \$125; S. S.,* Gen., \$75.45.....	325 45
St. Thomas's: Gen.....	6 50
L. R. Richmond, Dom.....	25 00
CORNING— <i>Christ Church</i> : Gen.....	44 35
DRESDEN— <i>St. John's S. S.*</i> : Gen....	6 00
GENESE— <i>St. Michael's</i> : Dom., \$5; Gen., \$30.....	35 00
GENEVA— <i>St. Peter's</i> : Dom., \$51.74; Colored, \$23.89; Frn., \$16.02; Gen., \$24.13; Sp. for Rev. Mr. Chapman, Alaska, \$5.....	120 78
"C," Wo. Aux., Gen., \$30; Sp. for Dr. Correll, Kyoto, \$20.....	50 00
"A Churchwoman," Sp. for missionary at Goldfield, Nevada.....	10 00
JAMESTOWN—Miss Lucy S. Norton, Gen.....	5 00
NIAGARA FALLS— <i>St. Peter's</i> : Gen....	53 56
Rev. N. Barrows, D.D., Sp. for Bishop McKim, Tokyo.....	5 00
OAKFIELD— <i>St. Michael's</i> : Gen.....	15 00
PALMYRA— <i>Zion</i> : "In Loving Memory of Martin Butterfield," Dom. and Frn.....	25 00
RANDOLPH— <i>Grace</i> : Gen.....	50
ROCHESTER— <i>St. Luke's</i> : "M. A. B.," Gen., \$10; Girls' Friendly Society, St. Mary's Hall, Shanghai, \$10; Wo. Aux., Colored, \$36.25; Indian, \$1....	57 25
District Officers, Wo. Aux., Gen.....	5 25
SAVONA— <i>Church of the Good Shepherd</i> : Gen.....	10 00
SCOTTSVILLE— <i>Grace</i> : "S. S. B.," Gen..	5 00
WESTFIELD— <i>St. Peter's</i> : Gen.....	50 00
YOUNGSTOWN— <i>St. John's</i> : Gen.....	10 00
MISCELLANEOUS—"A Thank-offering," Gen.....	50 00
Wo. Aux., St. Elizabeth's School, South Dakota, \$100; Day-school, Yangchow, Shanghai, \$9.67; Box Work Fund, \$11.90, Mrs. H. W. Nelson, \$10, Gen.....	131 57
Junior Aux., Sp. for "Amelia Wright" scholarship, St. Augustine's School, Raleigh, North Carolina, \$25; Sp. for Alaska scholarship, \$15.....	40 00

## West Texas

Ap. \$113.99; Sp. \$12.75

BOERNE— <i>St. Helena's</i> : Wo. Aux., Gen.	15 00
DEL RIO— <i>St. James's</i> : Gen.....	8 00
LLANO— <i>Grace</i> : Gen.....	5 00
LULING— <i>Annunciation</i> : Gen.....	10 00
PEARSALL— <i>Trinity Mission</i> : Gen.....	5 00
SAN ANGELO— <i>Emmanuel Church</i> : Dom., .....	33 00

SAN ANTONIO—Rev. Dr. and Mrs. J. T. Hutcheson, Gen.....	10 00
Rev. W. D. Christian, Gen.....	3 35
SAN SABA— <i>St. Luke's</i> : Gen.....	5 50
VICTORIA— <i>Trinity Church</i> : \$10.95, Junior Aux., \$3.19, Gen.....	14 14
MISCELLANEOUS—Babies' Branch, Miss Peck's salary, Kyoto, \$2; Memorial Kindergarten, Akita, \$3; Sp. for "Arthur S. Lloyd" scholarship, Corbin, Lexington, \$5; Sp. for Bishop Spalding Emergency Fund, White Rocks, Utah, \$2.75; Sp. for Chinese Annex, St. Luke's Hospital, San Francisco, California, \$5.....	17 75

## West Virginia

Ap. \$1,100.58

ALDERSON— <i>Church of the Messiah</i> : Gen.....	3 65
BLUE RIDGE— <i>Christ Church</i> : Gen....	1 50
St. Andrew's: Gen.....	2 50
CHARLESTON— <i>St. John's</i> : Gen.....	38 50
CHARLESTOWN— <i>Zion</i> : Gen.....	14 92
CLARKSBURG— <i>Christ Church</i> : Gen.....	55 00
FAIRMONT— <i>Christ Church</i> : Wo. Aux., Rev. Robert E. Roe's work, Ketchikan, Alaska.....	5 00
HEDGESVILLE— <i>Mt. Zion</i> : Gen.....	2 83
MARLINTON—Gen.....	3 50
MONTGOMERY— <i>Calvary</i> : Dom.....	16 00
OAKHURST— <i>Emmanuel Church</i> : Gen..	4 00
PARKERSBURG— <i>Trinity Church</i> : Wo. Aux., Gen.....	30 00
POWELLTON— <i>St. David's</i> : \$6.65, S. S.,* \$6.14, Gen.....	12 79
RAVENSWOOD— <i>Grace</i> : Gen.....	8 00
RIPLEY— <i>St. John's</i> : Gen.....	12 00
RIPPON— <i>St. John's</i> : Dom. and Frn....	10 00
SISTERSVILLE— <i>St. Paul's</i> : Gen.....	28 14
UNION— <i>All Saints</i> : Brazil and Cuba (of which S. S., \$3.79).....	5 75
WHITE SULPHUR SPRINGS— <i>St. Thomas's</i> : Gen.....	5 00
WILLIAMSON— <i>St. Paul's</i> : Gen.....	50
WILLIAMSTOWN— <i>Christ Memorial Church</i> : Gen.....	8 00
WILLOW ISLAND— <i>St. John's</i> : Gen.....	2 00
MISCELLANEOUS—Sp. for General Missions from the Missionary League of West Virginia for 1909; number of members, 1,101, in 57 places....	803 00
Wo. Aux., Gen.....	28 00

## Missionary Districts

## Alaska

Ap. \$25.00

FORT YUKON— <i>St. Stephen's</i> : Gen.....	25 00
---	-------

## Arizona

Ap. \$9.03

FORT DEFIANCE— <i>Church of the Good Shepherd</i> : Gen.....	9 03
--	------

## Asheville

Ap. \$147.00; Sp. \$10.00

ASHEVILLE— <i>Trinity Church</i> : Sp. for Bishop Gray, Southern Florida.....	10 00
BAT CAVE—"E. M.," In Memoriam, Gen.....	100 00



BILTMORE— <i>All Souls'</i> : Gen.....	10 00
BREVARD— <i>St. Philip's</i> : Colored.....	8 00
MURPHY— <i>Church of the Messiah</i> : Dom., \$1; Frn., \$1; Gen., \$1.....	3 00
SLAGLE— <i>Ascension</i> : Gen.....	1 00
WAYNESVILLE— <i>Grace</i> : Frn.....	25 00

**Eastern Oregon**

Ap. \$20.00; Sp. \$30.00

THE DALLES— <i>St. Paul's S. S.*</i> : China, \$20; Sp. for support of a boy to be named by Rev. L. B. Ridgely, Di- vinity-school, Wuchang, Hankow, \$30 .....	50 00
--	-------

**Honolulu**

Ap. \$122.50

HONOLULU—District Branch, Wo. Aux., \$95, Junior Aux., \$27.50 (of which 1907-1908, \$22.50), Gen.....	122 50
--	--------

**Kearney**

Ap. \$100.26

CHADRON— <i>Grace</i> : Gen.....	10 50
CRAWFORD— <i>St. Monica's</i> : Gen.....	5 50
GOTHAM— <i>Grace Memorial</i> : Gen.....	2 00
JOHNSTOWN—Gen. ....	3 00
NORTH PLATTE— <i>Church of Our Saviour S. S.*</i> : Gen.....	69 26
MISCELLANEOUS—F. G. Keens, Gen....	10 00

**Nevada**

Ap. \$227.05

AUSTIN— <i>St. George's</i> : Gen.....	10 00
CARSON CITY— <i>St. Peter's</i> : \$50, S. S., \$13.10, Gen.....	63 10
CLOVER VALLEY— <i>St. Luke's</i> : Gen.....	9 00
ELY— <i>St. Bartholomew's</i> : Gen.....	36 00
ELKO— <i>St. Paul's</i> : Gen.....	40 00
FALLON— <i>Trinity Church</i> : Gen.....	12 00
GOLDFIELD— <i>St. John's S. S.*</i> : Dom....	9 45
VIRGINIA CITY— <i>St. Paul's</i> : Gen.....	37 50
WINNEMUCCA— <i>St. Mary's</i> : Gen.....	10 00

**New Mexico**

Ap. \$51.08

**TEXAS**

EL PASO—J. Stoney Porcher, Gen....	5 00
MARFA— <i>St. Paul's</i> : Gen.....	3 75

**NEW MEXICO**

ALAMOGORDO— <i>St. John's S. S.*</i> : Gen..	7 33
RATON— <i>Holy Trinity Church</i> : Gen....	5 00
SANTA FE— <i>Holy Faith</i> : Wo. Aux., Gen.	30 00

**North Dakota**

Ap. \$2.30

DICKINSON— <i>St. John's</i> : Gen.....	2 30
---	------

**Oklahoma**

Ap. \$265.32

ATOKA— <i>St. Paul's</i> : Gen.....	4 00
CAPITOL HILL— <i>Calvary</i> : Gen.....	2 00
CHICKASHA— <i>St. Luke's</i> : Junior Aux., Supply Fund, St. John's-in-the-Wil- derness, Alaska.....	5 00

COWETA—Mrs. A. E. Garrett, Gen....	1 00
EL RENO— <i>Christ Memorial Church</i> : Gen., \$1.35; Junior Aux., Supply Fund, St. John's-in-the-Wilderness, Alaska .....	3 35
LAWTON— <i>St. Andrew's</i> : Gen.....	2 80
LINDSAY— <i>Epiphany</i> : Gen.....	4 30
MCALISTER— <i>All Saints</i> : Gen.....	16 15
NORMAN— <i>St. John's</i> : Gen.....	2 00
OKACHE— <i>"A Communicant,"</i> Gen....	2 00
OKLAHOMA CITY— <i>Church of the Re- deemer</i> : Gen.....	19
St. Paul's: Gen., \$28.80; Junior Aux., Supply Fund, St. John's-in-the-Wil- derness, Alaska, \$2.....	30 80
OAK LODGE— <i>St. John's</i> : Gen.....	4 72
PAUL'S VALLEY— <i>St. Mary's</i> : Gen.....	2 90
PAWUSKA— <i>St. Thomas's</i> : Gen.....	3 00
SHAWNEE— <i>Emmanuel Church</i> : Gen....	7 46
SAPULPA— <i>Church of the Good Shep- herd</i> : Gen.....	6 15
STILLWATER— <i>St. Andrew's</i> : Junior Aux., Supply Fund, St. John's-in- the-Wilderness, Alaska.....	2 50
SULPHUR— <i>St. Luke's</i> : Gen.....	4 00
VINITA— <i>St. John's</i> : Gen.....	4 00
WEATHERFORD—"A Church family," Gen. ....	10 00
MISCELLANEOUS—"Bishop's family," China, \$5; Gen., \$5.....	10 00
Branch Wo. Aux., Gen., \$66.50; salary of Japanese Bible-woman, \$75	141 50

**Olympia**

Ap. \$276.01

CENTRALIA— <i>St. John's</i> : Gen.....	16 35
EVERETT— <i>Trinity Church</i> : Gen.....	27 30
OLYMPIA— <i>St. John's</i> : Gen.....	17 30
PORT TOWNSEND— <i>St. Paul's</i> : Gen....	5 00
SEATTLE— <i>St. John's</i> : Gen.....	24 50
St. Andrew's: Gen.....	10 90
St. Mark's: Gen., \$40.46; Wo. Aux., Miss Ida N. Porter's work in Shang- hai, \$5; Gen., \$10.....	55 46
SEGUIN— <i>St. Luke's</i> : Gen.....	5 45
SNOHOMISH— <i>St. John's</i> : Gen.....	10 90
TACOMA— <i>Holy Communion</i> : Gen.....	5 45
St. John's (South): Gen.....	3 35
Trinity Church: Gen.....	65 30
MISCELLANEOUS—Wo. Aux., Gen.....	13 75
Junior Aux., Gen.....	15 00

**Porto Rico**

Ap. \$11.00

VIEQUES— <i>All Saints</i> : Gen.....	11 00
---------------------------------------	-------

**Sacramento**

Ap. \$60.07

ELK GROVE— <i>Mission</i> : Gen.....	1 20
FORT BRAGG— <i>St. Michael's S. S.*</i> : Gen. ....	8 00
GALT— <i>Mission</i> : Gen.....	2 70
MARE ISLAND— <i>St. Peter's Chapel S. S.*</i> : Gen.....	7 70
SANTA ROSA— <i>Incarnation</i> : Gen.....	26 00
SUTTER CREEK— <i>Trinity S. S.*</i> : Gen....	7 47
MISCELLANEOUS—Junior Aux., Gen....	7 00

**Salina**

Ap. \$7.50

DODGE CITY— <i>St. Cornelius's</i> : Gen....	3 00
ELLSWORTH— <i>Holy Apostles</i> : Gen.....	2 50
MEADE— <i>Mission</i> : Gen.....	2 00



**South Dakota**

Ap. \$21.21

PINE RIDGE MISSION—Corn Creek District: Gen.....	5 00
STANDING ROCK MISSION—Church of the Good Shepherd: Dom., \$5; Frn., \$5 .....	10 00
CHEYENNE—St. Andrew's: Dom., \$1; Frn., \$1 .....	2 00
FAIRFAX—Trinity Church: Gen.....	1 05
WILMOT—Trinity Church: Gen.....	3 16

**Southern Florida**

Ap. \$33.53

DELAND—St. Barnabas's S. S.: Gen...	8 53
LAKELAND—All Saints': "Albert and Rhett" scholarship, St. Hilda's School, Wuchang, Hankow.....	25 00

**Philippines**

Ap. \$229.98

BAGUIO—Resurrection: Gen.....	25 00
MANILA—St. Mary and St. John: Gen..	197 48
SAGADA—St. Mary the Virgin: Gen...	7 50

**Utah**

Ap. \$1.00

SALT LAKE CITY—St. Mark's S. S.*: Gen. ....	1 00
---	------

**Western Colorado**

Ap. \$24.50

CIMMARRON—Gen. ....	2 50
COLONA—Gen. ....	2 50
GLENWOOD SPRINGS—St. Barnabas's: Gen. ....	9 50
HOTCHKISS—St. George's: Gen.....	5 00
MONTROSE Co.—Missions: Gen.....	5 00

**Wyoming**

Ap. \$19.50

CAMBRIA—St. David's: Wo. Aux., Gen.	5 00
CODY—Christ Church: Gen.....	10 00
SAVERY—Gen. ....	4 50

**Foreign Missionary Districts**

Ap. \$702.81

**Cuba**

HAVANA—Holy Trinity Church: Gen..	400 00
-----------------------------------	--------

**Mexico**

SAN LUIS POTOSI—Grace: Gen.....	12 00
---------------------------------	-------

**Hankow**

Gen., \$154.59; S. S., Gen., \$12.32..	166 91
--	--------

**Shanghai**

Gen. ....	123 90
-----------	--------

**Miscellaneous**

Ap. \$6,829.12; Sp. \$174.37; Spec. Dep., \$568.06

Interest — Dom., \$4,632.89; Frn., \$1,429.54; Gen., \$82.85; Dom. and Frn., \$683.84; Sp., \$174.37; Specific Dep., \$568.06.....	7,571 55
United Offering, Wo. Aux., 1907, on account of appropriations to September 1st, 1909, Dom., \$20,000; Frn., \$20,000 .....	40,000 00
Through American Church Missionary Society, legacy from estate of Mrs. Harriet L. Smith, Buffalo, N. Y., for missionary work in South America and Cuba.....	10,000 00
American Church Missionary Society, income from Christian Education Fund for Brazil.....	554 02
Sp. for Bishop Rowe, Alaska.....	210 00
League for Eastern Oregon, Sp. for Bishop Paddock, Eastern Oregon...	50 00
"K. C. B." Gen.....	50 15
"In Loving Memory of Kate S. Nelson," Sept. 12, 1909, Sp. for Miss Thackara, Hospital of the Good Shepherd, Fort Defiance, Arizona...	25 00
Wo. Aux. of the Negro Conference, held at Lawrenceville, Virginia, Sp. for Bishop Ferguson, Africa, \$25; Sp. for Bishop Holly, Haiti, \$20....	45 00
"A Thank-offering," Gen.....	10 00
"A Friend," Gen.....	7 00

**Legacies**

ALBANY, HUDSON—Estate of George Galen Carter, immediate use of Society, \$1,000; industrial work among Colored people of the South for immediate use, \$1,000.....	2,000 00
WASH., PRINCE GEORGE Co. (Bladensburg) — Estate of Benjamin O. Lowndes, Dom.....	287 44

Receipts for the month.....	\$143,408 80
Amount previously acknowledged ...	\$1,361,191 74
Less part of amount acknowledged in July SPIRIT OF MISSIONS from East Carolina, Hertford, Holy Trinity S. S.,* now said to be for subscription to THE SPIRIT OF MISSIONS .....	4 00
	<hr/> 1,361,187 74
	<hr/> \$1,504,596 54

NOTE.—Additional contributions to complete apportionments were received, as per published notice, during September. Separate acknowledgment of these amounts will be found in the next number. But as we go to press, the result for the year is known as follows:

Over 100 additional congregations contributed to the apportionment this year, and the gain in contributions to the apportionment from all congregations has been \$77,500. The gain in receipts from all sources toward the appropriations has been \$132,000. All the appropriations of the year have been paid, and the deficiency of a year ago, of \$48,500, has been reduced to \$33,000.

# BIG REDUCTION IN FREIGHT RATES

Via THE PACIFIC.

**TO JAPAN, CHINA, KOREA, SIAM, AND  
THE PHILIPPINES.**

Montgomery Ward & Company are pleased to announce the successful conclusion of their three years' campaign for

## **Lower Freight Rates on Missionary Shipments**

The new rate on mixed carloads is \$1.50 per 100 lbs. on all classes of goods without regard to measurement.

## **LOWER THAN EVER.**

**\$1.50 Per Hundred from Chicago, through to Yokohama, Kobe, Nagasaki, Shanghai, Hongkong and Manila**

The regular rate, open to occasional shippers, is \$3.00 just to Frisco! Our *through* rate to the Orient is only \$1.50 (just half the Frisco rate).

We say "Our" rate because *we* caused it to be established and *we* are the *only* merchants in the U. S. able to meet the carload requirement of 20,000 pounds at one time, all for export to the Orient.

### **25 DAYS CHICAGO TO YOKOHAMA, \$1.50 PER HUNDRED.**

Our Export Division is at your service; call at the store or write us. Let us do the worrying—and save you money.

Our **1200-Page Catalogue**, a big department store, is yours for the asking. Get everything from this book and make but one shipment. It quotes prices, about wholesale, on everything needed—clothing, shoes, foods, books, organs, sewing machines, etc.

We give missionaries the benefit of our exclusive rates on their second-hand personal effects when their new goods are purchased of us. If you want to send goods to missionaries *anywhere in the world*, buy the goods of us; get the benefit of our years of experience, our unlimited guarantee of safe delivery and our exclusive shipping arrangements.

Full carloads of freight leave our shipping department daily for Pacific and Atlantic steamers.

If you are about to purchase an outfit or have goods to ship, write MR. M. D. HOWELL, Export Manager. He will gladly give you any information desired. Address,

**Foreign Division, Montgomery Ward & Co., Chicago, U. S. A.**